

DIALOGVS

Philosophicall.

VVHEREIN NATVRES

SECRET CLOSET IS OPENED,
AND THE CAUSE OF ALL MOTION IN
NATVRE SHEWED OVT OF MATTER AND

Forme, tending to mount mans minde from

Nature to Supernaturall and Celestiall promo-

tion: And how all things exist in the
number of three,

Albion 2^d Feb. 1625

Together with the wittie inuention of an Artificiall
perpetuall motion, presented to the Kings most
excellent Maiestie.

*All which are discoursed betweene two speakers, Phila-
delph, and Theophrast, brought together by*

Thomas Tymme, Professour of Diuinitie.

By Thomas Tymme.

SYRACH. 43. 32.

*There are hidden greater things then these be, and we haue seene but a few
of his wonders.*

LONDON.

Printed by I. S. for Clement Kitchin, and are to be

found at his Shop in Pauls Church-yard, at the

signe of the Holy Lamb.

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To the Right Honourable, Sir
Edward Coke, Lord Chiefe Iustice of his
Majesties Court of Common Pleas, *Thomas Tymme*
willeth all happinesse in this life, and in the world
to come true felicitie in
Christ Iesus.

As that famous Zeuxis, another Apelles, intending
to limme in her naturall colours the picture of Iuno,
selected five of the most beautifull Virgins that
were in all Agrigent, that from the comely feature
of those in each part, he might portray a compleate and most ami-
able picture: so in like manner (right Honourable) I purposing
to set Dame Nature upon the Stage of the world, in each limme
well fashioned, out of Matter and Forme, haue taken her linea-
ments from the Art and wisdom of the more learned sort of
Philosophers, that in all her parts (so well as I could) she might
stand faire and well composed to the common view, of such espe-
cially as can discern and iudge, a property not common to all.
For every plummet is not for every sound, nor every line for all
leagues; neither is it possible out of every blocke to make the
sculpture of Mercurie, no more then it is possible for every one
without a convenient Bucket, to draw water from the depth of
Iacobs Well.

But your Lordship being in all humane Science profoundly
learned, and of mature Iudgement (as hath appeared by effect)
can with Protogenes, discipher Apelles worke, by the draughte
of one onely line, and can by your sublimed wisdom discern
the misterie of Matter and Forme.

And to the end your Honour may the better feele my mea-
ning

The Epistle Dedicatorie.

ning herein, I haue reduced (as it were) innumerable beames to one Sunne, and many Riners to one Fountaine, abridging large discourses into a conuenient compendium and methode.

But seeing no Pomegranat can be so faire, but that some one imperfect and rotten kernell may be found therein, I humbly beseech your Honour to deale with such occurrent faults, as Lapidaries are wont to deale with precious stones, who to hide a cracke or flaw, doe set the same more deepe in gold. So (my right Honourable Lord) let your Noble name and High reputation of learning and sage prudence, shadow and adorne my imperfections in this Treatise. Wherein, albeit you finde not an Eagles nest, no more then Theseus did (notwithstanding through faire promises he had long looked for it) yet happily your Honour, at the least shall finde a Wrenne, and then at the last you may say you haue a Bird.

Now fearing least I passe the due limits of proportion, as did the Myndians, who made their gates greater then their Towne, I cease to stay your Lordship from your Honourable affaires, craving pardon for this my boldnesse, and beseeching God to increase your dayes and yeeres with desired health, to your ioy and comfort, and to the good of this Church and Common-wealth of great Britaine.

Your Honours most humble,

Thomas Tymme:

To the Reader.



HE Almighty Creatour of the Heavens and the Earth, (Christian Reader), hath set before our eyes two most principall Bookes: the one of Nature, the other of his written Word. By these we know that, God was before all times, infinitely one, comprehending all things that now be, in himselfe: and being the beginning of Time, created those things in number, measure, and waight, adorning his worke most wonderfully with these three Instruments, as with the first Formes. And formed thus this vniuersall frame after the similitude of Vnitie, in circular compasse, in pure and meere simplicitie.

The wisedome of Natures booke, men commonly call *Naturall Philosophie*, which serueth to allure to the contemplation of that great and incomprehensible God, that wee might glorifie him in the greatnesse of his worke. For the ruled Motions of the Orbes: the wonderfull workmanship of so many starrie Tents: the connexion, agreement, force, vertue, and beauty of the Elements: the scituation, firmnesse, and spreading of the Earth amidst the waters: and so many lundry natures and creatures in the world, are so manie interpreters to teach vs, that God is the efficient cause of them, and that he is manifested in them, and by them, as their final cause to whom also they tend. Yea, the Naturall Motions which belong to all creatures, euen to Yegetables, casting their rootes downwards, and their sprouts vpwards, doe therein set forth the power and wisedome of the omnipotent Creator. But the Mirrour wherein we may

To the Reader.

yet better behold God, is Man, a little World, in whom shineth, and is imprinted a Diuine Essence, the like whereof is not to be found in any visible creature besides. How necessarie is it then, for men to consider the workes of God in his creatures? And how much more necessarie is it to beholde their owne person and nature, wherein there are almost as many meruailous workes of God, as there are in the whole frame besides? For what will it profit a man to measure the Vniuersall: to compasse the whole Elementarie Region: to know the things in them, and their nature: and in the meane time to be ignorant of himselfe? For albeit, a generall knowledge of all the creatures of this visible world, will greatly helpe to leade man to the knowledge of God the Creator, yet he shall neuer be able to know him well, if with all he know not himselfe.

* *Plato* searching by the meanes of Motion, what was the substance, nature, and immortalitie of mans Soule, attained to the vnderstanding of the Diuine Essence. *Aristotle* also taking the same way, acknowledgeth that he knew God vnder the name of the first Mouer, who is perpetuall and immoueable. But the wisdomes Supernaturall, called *Theologie*, reuealed in the written word of God, being farre more excellent then all naturall *Philosophie*, sublimeth our spirits, through the light of the diuine Spirit, to mount (as it were) by *Iacobs ladder*, with Phoenix wings, from the things of Nature to Celestiall and Diuine things, whereby we haue a light and bright vnderstanding.

If man had not sinned, the booke of *Nature* would haue sufficed to haue kept him alwaies in the knowledge & obedience of God his Creator. For then he should himselfe haue carried that Booke whole & perfect, imprinted in his heart and minde, neither should his Soule haue needed any other Teacher to know it selfe; but it selfe should haue clearly beheld and contemplated it selfe, so long as she preferred and preserued her first light, wherein God had created her. But now that she is in the body as it were some excellent picture

To the Reader.

picture of *Apelles*, fallen into a sinke of mire, couered and compassed about with thicke mistes and obscure darknesse, it is very needefull that we should haue another new light brought to vs from Heaven, not naturall, as the first, but supernaturall. For this cause God hath giuen vs his sacred Booke, by meanes whereof, as also by his holy spirit, hee communiceth to vs as much heavenly light as is needfull for the knowledge of our selues, and of his high Maiestie.

Now (Christian Reader) because all things liue, moue, and haue their being in God, a fire most pure & simple, and a light inaccessible, (from whom that subtile fire which penetrateth into euery thing, and is the cause of all motion, proceedeth, and hath originall,) I haue compiled this *Dialogue*, discoursing naturall Philosophie, that thereby thou mayest not onely pry into Nature, but also thoroughly vnderstand the cause and beginning thereof to be in God. And for that rare things moue much, I haue thought it pertinent to this Treatise, to set before thee a most strange and wittie inuention of another *Archimedes*, which concerneth Artificiall perpetuall motion, immitating Nature by a liuely patterne of the Instrument it selfe, as it was presented to the Kings most royall hands, by *Cornelius Drebbel* of Alchmar in Holland, and entertained according to the worthinesse of of such a gift my paines herein bestowed and intended for thy profit and pleasure, if it seeme but as Iron, yet let it serue for the Forge and Anuile of good conceit, if the discourse seeme rough, shaddow it I pray thee with the curtaine of smooth excuse: but if it be found of thee as Bullion,

fit for the Mint, and currant for the stampe,

then grace it with the golden approbation of *Touch* and *Teste*. So shall

I rest thine during life,

Thomas Tymme.

The Contents of the first part of this Treatise.

Chap. 1. *Sheweth the beginning of all naturall things, and their first Matter.*

Chap. 2. *Sheweth the forme of things naturall, and the preparations thereunto.*

Chap. 3. *Concerneth Power : which is a preparation of Matter to receive forme.*

Chap. 4. *Concerneth Matter, Forme, and Temperament.*

Chap. 5. *Concerneth the three principles of Nature : viz. Salt, Sulphur, and Mercuric.*

Chap. 6. *Concerneth the existence of Man in the number of three.*

The Contents of the second part.

Chap. 1. *Concerneth the naturall Heavens, and their motions.*

Chap. 2. *Concerneth the naturall cause of the motion of the Sea.*

Chap. 3. *Concerneth the nature and qualitie of the earth : and the handling of a question whether the Earth hath naturall motion or no.*

Also herein is described an Instrument of perpetuall Motion.

Chap. 4. *Concerneth the cause of all naturall causes : and the motion of mans soule to Celestiall promotion.*

NATVRES



NATVRES CLOSET
OPENED, BY THE DISCOVERSE
OF TWO SPEAKERS, PHILA-
DELPH AND THEOPHRAST.

(* *)

CHAP. I.

Philadelph.



N very good time I discry my old friend *Theophrast* (if my sight faile me not,) with whom I haue of long time desired to conferre about some points in naturall Philosophie, wherein I much desire to be informed. I will therefore goe meete with him presently, least he turne some other way, and so I misse of my purpose. Well met my good friend *Theophrast*. Your absence from this Country in Paris, hath depriued me of your company a long time: but now you being happily returned, in very kinde manner I giue you the welcome.

Theophrast.

I requite your kindnesse, reioycing in your welfare my deere *Philadelph*, wishing to thee as much good as to my selfe.

Philadelph.

From your well-wishing minde, let me craue of you the spending sometime to acquaint mee with that admirable Queene of the world, Dame *Nature*, whom I suppose you know, considering your great triuailles. Tell mee therefore in good fellowship, haue you beene in that Ladies Court, and seene her most rich Treasurie and Closet, replenished (as men write) with inestimable iewels?

B

Theophrast.

*A Dialogue Philosophicall.**Theophrast.*

I haue not desired to please my externall senses herein, but to behold her in contemplation, which hath contented me, without too curious a scrutenie, not daring to diue deeper than I had meanes to swim.

Philadelph.

What is the beginning of naturall things? and what thing is Nature?

Theophrast.

All things which come forth by their owne accord, and by an inward force and vertue, are said to be by nature; as the foure elements of the world, metalls, all kinde of plants, all liuing creatures, and the parts of these. So that this secret and inward beginning of procreation and off-spring, and of all action, is not onely called, but is in-very-deede the nature of euery thing. To this Nature a certaine matter is added: as to the forming of an Image, wood or metall must be put, vpon which also the name of Nature must necessarily be bestowed. And thus euery thing is made of two natures, which cannot be by any meanes disioyned, or consist in any place being seperated: and both these natures doe so affect and like the other, that being knit together they liue, otherwise they die. That matter, which is brought to forme, as the first foundation, abideth alwaies one and the same, vntill the compound matter it selfe doth perish and passe into another, for euery substance which is begotten, is begotten, and hath being of another subiect: as ayre is begotten of water: plants and liuing creatures of seede: neither is there any thing now made of nothing. But yet the subiect wherof any thing is made, was made of matter and forme: the Forme perisheth and passeth away, and another succeedeth, and taketh away priuation, but the selfe and same matter abideth, which matter is ready and apt to embrace the subdued and decayed forme. It is therefore necessarie, that something be brought and added after such a manner, that there may be a vicissitude and conuersion of things in the remainder, and seruicour. Whereby it is to be vnderstoode, that matter is not begotten from any beginning, and is indissoluble and immortall throughout all ages: and that also as it was without beginning, so also it is without destruction. And when any thing is begotten, onely the forme thereof is procreated, and sheweth it selfe, and when it dieth and is extinguished, the same forme faileth: but the common matter of all things doe euer remaine one and the same. For if vpon the vanishing of any thing, the matter thereof should die and perish, then the common Masse of all things had long since come to nothing: neither could mankinde, nor the whole nature of things, nor yet the world it selfe, stand and continue.

Philadelph.

Thesethings I well vnderstand. Now I pray you shew me if euery thing that is begotten, proceeded from another, from whence it tooke matter,

matter, as from a fountaine: which if it be so, why then at the last doe we desire the Elements, which doe flow in the procreation of this compacted body.

Theophrast.

They flow to this end, that they may adde and supply matter to things begotten and constituted. For the matter which proceeded first from the elements, passed into a certaine subject, from whence springeth and ariseth all that we behold and see.

Philadelph.

I doe not well vnderstand your meaning, open it therefore if you please more plainly.

Theophrast.

That subject body, out of which by procreation, something is borne and cometh to light, is eyther wholly simple or compound: out of a simple body nothing can be deriued, but that which is simple, because the motion thereof is simple and vniforme. For the which cause the Elements are resolued into themselves onely: and in like manner returne backe againe, and euery one is made of another simple. But of a compound body no simple is made, but another compound, which can neuer proceede out of a simple.

Philadelph.

I take it without further question, that it is as you affirme herein.

Theophrast.

Conclude then, that there is one matter of the elements, and another for compound bodies.

Philadelph.

I say that the consequent necessarily followeth, albeit it doth not plainly appeare vnto me to my content.

Theophrast.

I will therefore deliuer it more plainly. The matter of the Elements is simple: but the matter of bodies compounded of the Elements is compounded. In the simple Elements are the beginnings onely: in the compound are not onely the first beginnings, but also the Elements. The commutation of the Elements betweene themselves is most simple; wherein that which is first, supplieth simple matter to the latter: but the matter of one Element cannot suffice to the begetting of mixed and compound bodies, but the whole foure must necessarily be mixed together in the procreation of bodies compound: for assure your selfe, that golde, silver, Iron, and all mettals, as also the precious stone called the Vnion, the Hyacynth, the Smaragde, and all sorts of gemmes and pearles, tooke their originall not from one Element alone, but from all foure in mixture; or rather if you will from the earth, as from their mother; but so as she hauing a conuenient temper by the other, was the more fit for the procreating faculty. So also plants and liuing creatures come not immediately and of the earth, but by the meanes of seed

by longer tract of time, and by many changes comming betwene: but yet they haue receiued their matter out of the Elements, which were kept in the seede and facultie nutritiue, so that this their matter, is not simple of the Elements, and without all forme, but being much compounded, is now called a naturall body, and properly a subiect, wherein the incorrupt substances of the foure Elements doe abide. Moreover, if another body should come forth of this dying body, those incorrupt substances will remaine safe and sound, albeit in another proportion, and in another order of mixture, vntill at the length by extreame desolation, euery of them returne into their natures, and be restored to their vniuersalitie.

Philadelph.

I pray you now define vnto me what thing is matter.

Theophrast.

Matter is a constant and permanent subiect, out of which all things are procreated: and albeit, it is not found by it selfe, and of the remote forme, yet it is first put into the body, as the foundation wherein forme is, and vpon which it is supported, and is as it were the receptacle of all alterations and changes.

Philadelph.

I here are certaine Philosophers, as *Alexander*, and others who haue taught me, that all things in the vniuersall world, and the very formes things, doe spring and proceede from the mixture of Elements. Affirming, that the whole forme is the substance of the naturall thing, and at there is incident to the same a certaine harmonie and consent of sections and qualities, which is the forme by which it hath the name, and is different from the rest: for euery thing is knowne, and offereth it selfe to our sense, by these his qualities.

Theophrast.

I will not stand to handle these things, which are but trifles: but thinke it better to spend the time vpon more waighty and profitable questions, what you hold concerning the formes of Elements I care not, if so be you agree with the best sort of Philosophers, that the formes of compound bodies are placed in the kinde of substances.

Philadelph.

I doe agree with them, yet lately I haue learned of some very famous for Philosophie, that the formes of Elements are reckoned among qualities, which question albeit you thinke it a trifle, yet would I gladly heare your opinion therein.

Theophrast.

I doe not thinke that any thing can be defined concerning these, which is either certaine, constant, or approued by generall consent, so long as mans minde is shut vp in the prison of his body, neither can he know by his senses, what Matter, and Forme is: I rather encline to their opinion, which affirme that as the formes of compound bodies, are pure substances,

substances, so also the formes of the Elements are pure substances. you give credit to this opinion, and haue reason for it, let me heare it.

Philadelph.

Alexander saith thus: that forme which commeth from Art, is not by any manner of meanes a substance, no more then Art it selfe: but the forme which is of nature, is without doubt a substance, euen as is *Nature* her selfe, for we make heate and drinesse in fire (which is a naturall and simple body) a forme; and affirme that there is in them and from them, a naturall lightnesse, for this is the beginning of motion tending vpwards. By which words he plainly affirmeth, that the forme of a naturall compound, is a substance, and the quality of the Element is as the Artifice of a made matter.

Theophrast.

But shut not the booke as yet, till you haue read further.

Philadelph.

Contented. It followeth in this manner: for the which cause the forme cannot subsist, if it be separated and remoued apart from the matter, yet wee make no doubt but they both are substances. For as the matter, so also the naturall forme is a substance: for the parts of a substance are substances. Now because either part is a substance, that which consisteth of both, is both the substance, and all one nature; not such as wee see in an Artifice. For the subiect of these is substance: but the forme is thought to be a qualitie. Are not these words plaine enough?

Theophrast.

Yea truly, they are plaine enough, against you, to confirme my purpose, therefore out of them I frame this argument against you. The part (saith *Alexander*) of a substance, are substances: but as well the Element as the body compound is a substance: therefore as the parts of the compound body, so also the parts of the Element, are substances, if by this reason *Alexander* sheweth that the forme of a naturall compound is a substance, he will not denie but that the forme of the same Element is to be referred to a kinde of substance.

Philadelph.

I must confesse you haue taken me in my owne snare.

Theophrast.

Tell me *Philadelph*, is there not one common matter of all things? Which granted (as I know you will not denie it) you must then confesse that the essences of naturall things, doe much differ among themselves, how then can you make those substantiall essences of things to be differences from matter, which is common to all things? or how shall euery thing take and deriue the proper essence of his kinde, from that rude and common beginning of all things?

Philadelph.

I see not how.

A Dialogue Philosophicall.

Theophrast.

If there be diuers orders and differences of kindes among things which consist of nature : if euery thing hath his proper nature , there must be some other thing appointed, besides that common matter , by which euery particular thing may haue his forme and particular nature,

Philadelph.

This must needes be.

Theophrast.

But that thing whatsoeuer it be, which giueth essence to the whole, must needes be some excellent thing , and farre more excellent than matter.

Philadelph.

What else? for thereof euery thing hath his name.

Theophrast.

And this is the very same which thou art wont to call the forme of a thing.

Philadelph.

Not onely I, but all for the most part, are wont so to call it.

Theophrast.

Forme, must needes be the first and chiefe part of all things.

Philadelph.

I make no doubt to affirme the same of second bodies , but not so of the Elements , of which there is a farre different consideration : for the species of these is a quality.

Theophrast.

You doe roame as it were in a certaine maze. I shewed you before, that after one and the same manner , the forme of euery simple or compound substance, is a substance: but let vs come to euery one particularly, and vnfold their natures. A plant or mettall is indebted to his forme, that the one is a plant, and that the other is mettall, and so of all others it may be said, of what kinde so euer they be : Is this true, or no?

Philadelph.

All men say so.

Theophrast.

Then must needes the Element take the reason of being an Element, from forme onely.

Philadelph.

This also is confessed.

Theophrast.

But an Element is a substance by forme, and a substance of this kind. For that it may be a substance of this or that kinde, that is, that it may be fire or earth, it hath not such power to take such being from matter, which is common to all things.

Philadelph.

This I granted before.

Theophrast.

Theophrast.

From whence then hath it such being?

Philadelph.

From forme.

Theophrast.

Therefore this forme of the Element, by which fire, is fire, and differeth from this, is a substance.

Philadelph.

How?

Theophrast.

For, if fire be granted to be a substance (as you confesse it is) that same which giueth and causeth it to be fire, is also a substance.

Philadelph.

It must needes follow.

Theophrast.

The same is the reason of fire, which you denie not: whereby it cometh to passe necessarily to be concluded, that both the forme of fire, and also of euery other Element is a substance. Therefore when by definition we will comprehend an Element, or other substance, we doe not define it with a figure, with colour, with beaurie, or turpitude, but with the same substance from whence euery thing naturall hath taken his essence, and that is forme, which concludeth the definition of anything. Moreover as a plant differeth by varietie and dissimilitude of forme from mettall, and a liuing creature from a plant: so also an Element, which also is a substance, differeth from other substances by a certaine naturall and in-set substance proper vnto it. For as no accidents can accomplish and perfect the essence of a substance, so no more can that essentiall difference of things be made of an accident, because it cannot change the essence of a naturall thing. Seeing then in all other substances that which disseuereth and discerneth one from another, is substance: how can it be that it should not doe the like in Elements, which are true substances?

Philadelph.

Euery substance that is comprehended by the essences, is compounded of substance and forme, as out of his parts: euen as all such things as Art hath made out of the matter of mettall, stone, or wood, haue a certaine forme and ornament from Art. The Element which is a simple body, hath for his subiect a simple matter, wholly without forme, and destitute of all fashion. But a compound, mixt, and naturall body, cannot haue a simple subiect, for we see that a body of one sort or fashion euery way like vnto it selfe, (which the Grecians call *similar*) which of all the compounds is most simple by many degrees, hath a subiect mixed and encreased out of the foure Elements, as Golde, Stone, or Iron: for it was granted afore that the matter of a mixed body, is deriued from the foure Elements, which reseruing their formes, doe abide in a mixed

body:

The simple matter of the Element, is a matter of the similar body, compounded of the Elements. The matter of the dissimilar body is manifold.

body: for if their formes should utterly perish, then should there be in very deed a destruction, and no mixture at all. Moreover, beholding and considering a body of many formes, and of a diuers nature, as this Rose, or that pleasing Lawrell Tree, I plainly discerne by the beholding of the eye, (which is the surest demonstration) that the subiect hath a bodie consisting of many vnlike parts: as one of the roote, one of the barked, another of the wood, another of the marrow or sap, another of the leaues, and another of the berries. Furthermore, that there is a greater difference betweene a vegetiue and the subiect of a liuing creature, because besides the diuersitie of parts, it hath conformation and a manifold figure or shape.

Theophrast.

My good friend *Philadelph*, you haue spoken truly and profitably of a matter knowne to be true by common sense and experience: wherof if any man demaund a reason, beside sense and experience, if he consider the offices and actions of things liuing, he shall see the sinewes, the bones, and the flesh, to haue such different faculties and vse, that he will affirme their natures and essences to be much different. Moreover, these similar parts as they are compounded in themselves, haue certaine proper temperaments, which being kept sound and pure, it is likely that their natures which are partakers of the same temperament doe remaine vncorrupt: for what can dissolue them their temperament being pure? Thus it is plaine, that in the composition of a liuing creature, the bones, the sinewes, the flesh, the filmes, and other similar parts doe differ, not onely in colour, thicknesse, and in other qualities and feature, but also in the naturall temperament, proper essence, and in forme: if any man thinke, that these are not sufficient to set forth the differences of things, by what other reason I pray you will he distinguish their essences? or what bodies can he bethinke him of, whose essence is more then that of theirs? and yet no man will denie, but that these haue their substance, except he be come to that madnesse or contentious disposition, that hee dare say, that as well the parts of our body, as also other bodies which are most different, are separated onely in accidents. But let him esteeme as he please the decree of the most auncient Philosophers long agoe exploded, who reiecting formes, affirmed that all things were made, and are to be discerned onely by accidents. Wherefore to come more neere to the sentence which thou hast propounded, I auow, that not onely the bodies of liuing creatures, and of plants, but also of stones, and of certaine mettals, haue a manifold subiect, whose parts doe differ in forme and in essence, and not in accident onely.

Philadelph.

There are some which affirme, that the forme of the foure beginnings of Nature is most simple, & that the bodies compounded of them are more perfect, for if you marke well, you shall see that there is a better forme in a stone, then in the Element thereof, which is earth, and a better

better in a plant, then in a stone: and a much better forme in a living creature, then in a plant: as if nature had giuen to euery of these, a forme, according to the worthinesse of the subiect. Will you say then that these things which haue a compounded subiect, haue not also a compounded forme? Or if you grant that, will you not also yeeld, that the forme of euery thing is naturall, and begotten out of those formes, which are in the composition of his owne subiect? which if you grant to be so, you must needs also confesse, that the same is not to be taken from any other, neither that it hath any other faculties than such as they giue to the nature of simples. How thinke you of these reasons? let me heare what you can say against them.

Theophrast.

I know the Authors from whence these things are drawne by you, which cannot be determined without much contention: That which I haue to say herein, shall be according to *Aristotles* minde and opinion, namely, that the forme of an Element is a simple, in a simple subiect. And that the forme of a naturall compound body, though the subiect be cohering and coaugmented out of diuers parts, yet the forme of the whole is simple: and such as vsing a manifold and compounded subiect, hath manifold and compounded faculties: by which the perfection thereof is to be discerned.

Philadelph.

This is to me somewhat obscure, therefore I pray you expresse your meaning more plainly.

Theophrast.

There are many orders of formes, digested out of the sorts and kindes of offices: for seeing forme is a certaine nature, & the same the beginning of motion, it must be deemed a most simple and imperfect forme, and of basest degree, which shall be the cause but of one simple motion. But the forme which shall be the worker of many different motions, shall be more perfect than that, and also of a more high degree. So the forme of an Element, which because by the change of the place, is onely caried vpward or downward, is thought most imperfect & abiect: the forme of a plant which stirreth vp motion of nourishment, of encrease, & of procreation, is therefore accounted more perfect and more noble than that of the Element. And the forme of a living creature is more noble than that of a plant, which beside the other giueth sense and a voluntary progresse. But of all other, the forme of a man is of the highest, & most perfect degree, which aboue all things, is endued from God with the gift of a Deuine mind. And it is conuenient, that the forme which is the more perfect, and endued with most faculties, should haue a more compleat & better furnished body, as a shop or workhouse, that it might the better apply the great store and variety of Instruments to diuers and sundry sorts of offices, for neither the perfect forme which is able to effect in it selfe many formes, shall passe into a matter that is rude, simple, & vnprepared: nor yet if it shall passe, can it either stand therein safe & sound, or fully execute all his offices in the same. The matter of the Elements is altogether simple & rude,

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as is the subiect, which is in mettall or stone, compounded of the onely temper of the Elements. To plants is giuen both a subiect dissimilar, and also a body organicall: but for so much as the oddes or dissimilitude is more in liuing creatures then in plants, the same dissimilitude is a better & more comely feature: finally, Nature hath so excellently formed man, as if she intended (out of him, as out of an examplar or patterne of a most absolute and perfect worke) to cause him to be admired and esteemed more excellent than all other naturall things. After this manner therefore the forme of all things is simple, but the more highly it is sublimed and aduanced, and by how much it containeth in it the effecting faculties, by so much the more it hath obtained a more absolute subiect, furnished and more fit to effect any thing: for the body is made for the formes sake, and not the forme for the bodies sake.

Philadelph.

Be it as you say: yet they proceede further, and affirme, that if the formes of simples (out of which, things are compounded) are preserved whole in the compound, and perish not, it is then conuenient that they should be mingled and compounded among themselves, as are the matters wherein they are seated, and that out of such mixture the forme of the whole should spring: and that the same is a certaine harmony, compounded as it were of well tuned and fitted formes: for the action of a plant, or of a whole liuing creature, proceedeth from the functions and faculties of all the parts, conspiring or agreeing together in one: neither is the action of the whole any other then the action of all the agreeing parts. Thus (say they) Nature maketh it plaine, that nothing is to be beleueed to be the forme of the whole, but that which is a iust consent of the singular formes, and an agreement arising no where else, but out of them. Therefore *Alexander* saith, simple bodies whose subiect is simple, haue gotten a simple forme and nature. But in those bodies wherein there is not a simple subiect, but a body already or a compound; in the same, the forme is more perfect, by the gallantnesse, and braue feature thereof. And not without cause; for that forme which is in the matter, & in the subiect bringeth somewhat to the forme of those which are compound. And soone after he saith: the multitude of formes and their mixture (which is diuers) in subiect bodies, may bring an equall cause of change. This opinion is so contrarie to that which you before haue affirmed, that I for my part know not what to hold.

Theophrast.

Against your *Alexander* I oppose that worthy Philosopher *Aristotle*, who disputing about this position, determined, that neither the soule nor forme was a harmony. For harmony is a proportion of well tuned and consenting voyces. But this proportion is not a substance: but the soule is a substance: moreouer, the soule is before the body, and farre more excellent, being the Queene of the same, moderating and mouing it. But the Harmony comes after his instrument, whether it be Harpe, or Violl,

Violl, neither hath it any commaund in the same, it neither moueth nor moderateth it; and so soone as by any occasion the consent of the well tuned strings is dissolued and ended, the Harmony is also dissolued: and vpon euery change by note, it is either higher or lower: but in the mixture and temperament of the parts, it is otherwise. For the soule appeareth not, nor is any other, then it was vpon the alteration of the temperature thereof. And whereas the body is sometime changed vpon offence, yet for all that the soule abideth, albeit we see that the Harmony is distemperd and out of course: and euery temperament may at will be changed, but no man can change his soule, before life changeth. Who then will say that Fortune is a harmony, no not of the body thereto belonging, which is therefore called *ἀνομοσυμπη* or *Disimilar*, because it hath not all his parts of one kinde and likenesse in each point? Forme is a certaine composition of formes of the same kinde, and that haue similitude among themselues, which seeme to be so apt and knit together in themselues, that they conspire together in one, and doe agree without discord: for it is ridiculous to thinke that the Soule or Forme doth consist of the bond and composition of the different parts, as doth the subiect body. But it must needs be, that there is one simple Forme of the whole compound, which differing from the Formes of the simple parts, keepeth them sound, whole, and incorrupted in the totall. This is proued by the large testimony of *Aristotle*, in his sixth of *Metaphisickes*, in these words, or to this effect: *That which consisteth of any thing, is so compounded, that the whole vniuersall is one, not like a heape, but as a syllable, a syllable is not the element it selfe, neither is it the same that (a) and (b) is, no more is flesh, fire, and earth.* The Elements dissolued, these are not flesh, nor syllable: but the Elements are earth and fire, therefore a syllable is not an Element or principle, a vocall letter, and mute, but a certaine other thing: so in like manner, flesh is not onely fire and earth, or hot and colde, but also another thing. Many other places *Aristotle* hath, wherein he expoundeth himselfe more plainely. But when he disputeth against *Empedocles* concerning the soule, he sheweth why there is some new beginning and cause brought to the formes of simples, affirming, that simples, especially such as are contrarie, cannot be contained, and conioyne in one, except it be as it were by a very straight bond, least they being dispersed, should be soone distracted, and so returne thither, from whence euery of them proceeded. Moreouer, he writing concerning the soule, against *Plato*, sheweth by the same reason, that if those things which are many and different, doe conioyne into one and the same, it must needs be that they are constrained so to conioyne by the force of another, and to be contained, least they passe away. Whereby it is plainely vnderstood, that as the body albeit compounded of many, yet we call it one: so we must say, that the forme thereof is one, and a simple forme. Thus you see it followeth necessarily, that the formes of compound bodies must be simple.

Philadelph.

Alexander saith, that the body worketh by the soule: even as the earth by her waight is caried downward: as if the soule were the Instrument of the acting body.

Theophrast.

But *Aristotle* is of a contrary opinion, affirming that the bodies of all things, as well of living things as of plants, are the Instruments of the soule, and were made for the same.

Philadelph.

Alexander subiecteth the soule, and the whole forme of a thing to the body, and maketh it inferiour to the same.

Theophrast.

But *Aristotle*, and all the best Philosophers, appoint the soule to be more excellent, and farre superiour.

Philadelph.

Alexander teacheth, that the body is the cause and beginning of all action and motion.

Theophrast.

But *Aristotle* collecting reasons against *Empedocles*, sheweth, why forme (which he simply calleth nature) is the cause and the beginning of the motion of all things. To which of these will you encline, to *Alexander*, or to *Aristotle*? which of these sway most with you? If you regard not that famous name, yet respect his reasons, which if you finde more strong and euident then those of *Alexander*, then embrace them.

Philadelph.

I rather subscribe to *Aristotle*, then to *Alexander*: but be it as you say, that the forme of euery thing is a certaine simple substance, and that it is the chiefe efficient cause of functions and faculties, and more excellent then the body, which it useth as an instrument to execute those functions and offices: yet neuerthelesse, that same forme seemeth to come from the temperament of the body, as a certaine simple force proceeding from temper, and an accorded harmony of the subiect bodies.

Theophrast.

Is not that which *Alexander* calleth the forme of a naturall thing a substance? I make no question but that *Alexander* and your selfe will and doe confesse it. Which granted, you will not denie that the temperature of the mixed Elements, and the whole state and power of the subiect arising here-hence, to be in the kinde of qualities.

Philadelph.

It must needs be so.

Theophrast.

But a substance cannot arise from one or moe qualities.

Philadelph.

It cannot in any wise.

Theophrast.

Theophrast.

How then can it be that the forme of a thing should proceede from the mixture and temperament of qualities, and that qualities alone should ingender a substance, without the concurrence and helpe of a substance?

Philadelph.

A mixture and temper of qualities, is not made of quality alone, but out of that confusion and mixture of such formes as are the Elements.

Theophrast.

But *Alexander* hath referred the formes of Elements vnto a kinde of qualities, by reason whereof he maketh the forme of the compound, to arise and spring from the qualities.

Philadelph.

For my part I assent not to *Alexander* herein, but rather to *Auerrois*, who placed the formes of Elements, in an ambiguous and doubtfull kinde. What letteth then but that the forme of the whole compound, may spring from the formes of simple subjects?

Theophrast.

Because so the forme shall not be simple, but as the body is compound, so also the forme shall be compound.

Philadelph.

I perceiue that as yet you vnderstand not any meaning.

Theophrast.

Why so?

Philadelph.

Because I am of opinion, that a simple forme may arise out of the temperature of the subject formes: which albeit it be simple, yet it may comprehend, as it were, in her bosome, the formes of all things.

Theophrast.

Then all things whatsoever haue flowed together to the procreation of a naturall thing, whether simple or compound bodies, the same before such time as they were compounded in themselves by naturall action, hauing euery of them both matters, and formes, as also their qualities residing in them.

Philadelph.

It is confessed that the Elements being furnished with those three, doe come and ioyne together for the procreation of things. What then?

Theophrast.

Their commixtion being true and exquisite, those qualities are dissolved altogether into the whole: but their matters cannot be totally mingled, but the parts being reduced thither, by a long partition, in such wise that now at the last they being very small, and bound together with a certaine conjunction betweene themselves, doe cleave and agree together.

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Philadelph.

Philadelph.

I hold this necessarie. For if there should be a totall confusion of the matters, the bodies would vterly perish in themselves: which seemeth to me so absurd, as it is to be reiected.

Theophrast.

But the formes doe neuer forsake their matters whereunto they are once infused: neither can they interchangeably passe one into another. Therefore there can be no other mixture of formes, then there is of matters. Nor yet doe the formes (leauing their states) passe away, whereby they being dissolued from the matter, may mingle themselves one with another apart, but are setled in subiects, and are mutually affected one to the other. Wherefore as the whole matters cannot passe fully one into the other totally, so no more can the formes. Whereupon I inferre, that the forme cannot be simple, which commeth out of such a temperament: and so also I conclude, that the forme of a naturall thing is a simple substance.

CHAP. II.

Philadelph.

Pray you let me heare your opinion more at large, whether the forme of a compound body, which is simple and similar, be defused through the whole body.

Theophrast.

You shall heare my sentence herein, so briefly as I can: one naturall spirit which is altogether like it selfe, is dispersed and diffused throughout this liuing plant which you beholde, & by the coming betweene of this spirit, one soule is seated & abideth in the whole plant. This is to be seene more plainely in sensible creatures, which haue one simple and naturall spirit, issuing from one simple fountaine euer like it selfe, containing not onely the similar, but also the dissimilar parts. Seeing therefore the same is one, flowing from a simple fountaine, it cannot be the chariot and bond, but of one simple soule. For so (if the Philosophers haue said truly, that the soule is retained in the bodie, by the bond of his proper and conuenient spirit) wee shall rightly gather out of the differences of their Spirits, how manifold the essences of Soules are, and how disagreeing among themselves. Therefore it is concluded, that the naturall Soule is one, breathing and diffused into all parts of the body. The like reason is of the vitall and feeling facultie, which also is one and euery where, as is the animall Spirit: and the same also must necessarily be one through all the instruments both of the senses, as also of motion: and thus I hope you vnderstand my meaning.

Philadelph.

Philadelph.

I heare your words, but I craue pardon for my slow conceit, in that as yet I vnderstand not your meaning. For admit that there is one fountaine as well of the naturall spirit as of the soule, yet according to the varying nature of the parts, these shall be found very much different. There is a certaine peculiar spirit and soule proper to the bone, to the flesh, to the sinew, and so to euery particular, for as these parts are in substance much vnlike, so is it conuenient that these should be nourished and encreased after an vnlike manner. How then can it be that one and the same soule can giue and performe things so diuers?

Theophrast.

Why not? seemeth it strange to you and incredible, if by the helpe of such different instruments, it shew forth many and different effects? this is the thing which in this matter I would you should vnderstand, that the varying and much differing functions of the parts, come not from the difference of the soule it selfe, but from the difference of the parts whereunto it is diffused and spread, therefore after this manner the animall power, albeit it is one and euer the same, distributed throughout all the nerues, muscles, and arteries of the body, yet it effecteth and giueth by some sense onely; and by other some, both sense and motion: and both of these sometime obscurely, and sometime more plainly, according to the variety and different affection of the parts into which it is infused, and which it moueth. In like manner the naturall power which is in the flesh begetteth flesh: that which is in bone, begetteth bone, and so of the rest: for it applieth it selfe vnto the temperament of the parts, which it moderateth and nourisheth, and also to the nature and manifold varying vses thereof.

Philadelph.

I would gladly be further instructed by you in this one thing, whether the formes of the parts be a certaine preparation to the simple forme of the whole.

Theophrast.

There is no doubt, but that the formes of all the parts in particular, are as it were certaine degrees, by which they are aduanced to the highest forme of the whole, neither are they for any other cause engrafted into the subiect, but to make way by this preparation to bring in that supream forme. Nor yet am I of opinion, that the same supream forme was made to preserue the formes of the singular parts, but that rather it consisteth for it selfe and the off-spring, or generation thereof: but for as much as the same hath a coherence out of all the parts, it commeth therefore to passe, that when it defendeth it selfe and the whole progenie with this nourishment, and with a new fruit or off-spring, it multiplieth in such wise, that it doth also keepe the very formes of the parts incorrupted (whereof it hath neede for preparation) and doth also sometime beget new formes: so that the parts doe bring much to the forme
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of the whole; yet no essence but a preparation, and a certaine conuenient disposition of receiuing and keeping the whole, and to execute all the functions and offices thereof. For it ioyneth it selfe prosperously with these meane agents, and so the wedlocke of the formes with the whole subiect, remaineth indissoluble: the which peradventure being forcibly expelled, there must of necessity either presently follow a diuorce, or else the forme must be left idle, and without efficacie in the subiect. As therefore the subiect of the bone, sinew, or flesh, and of euery similar, is not prepared onely out of the temperament of the qualities, but also out of the mixture of the naturall principles, and the forme of the sinew or bone floweth vnto them, they keeping their formes: so we must thinke that the body is subiect to the forme of the whole liuing creature, framed and builded out of the bone, sinew, flesh, and such like parts adhering and mixed in one. For those parts which are called organical, doe arise from an apt & neate position, number, figure, and magnitude of the similars: out of whose conueniencie and mutuall consent, a perfect body at the last is made. Therefore all these aptly ioyning together in one, the subiect fitly prepared, draweth vnto it the common forme of all these, preserveth it, and attendeth the functions thereof.

Philadelph.

It seemeth then, that there are diuers sorts of preparations of the matter, to make it apt and fit for forme.

Theophrast.

There are sundry preparations, but especially three. One is a good and conuenient temper, which must be in euery simple and similar part, proceeding from the mixture of the first principles, and a good disposition of the whole body: another preparation, is a fit and conuenient composition, a consent, and conformation, which we see to be seuerally in euery organical part, and in all the members of the body: the third is, a certaine spirit diffused throughout the whole body, which must haue in it a vitall and preserving heate.

Philadelph.

I see no reason, why you should bring in this last for a preparation.

Theophrast.

If you know that euery liuing creature doth containe heate in it selfe, nourishing it, whereby life is preserved, and which being extinct, the soule thereof departeth, then haue you no cause to doubt, but that the same spirituall heate is of all other most necessarie to maintaine life, for that it commeth most neere to the nature of the soule, and is vnto it a perpetuall and inseparable companion.

Philadelph.

What letteth then, that this preparation may not proceede from the composition of the Elements?

Theophrast.

Albeit, the first preparation before spoken of, proceedeth from the
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Elements, yet the conformation and spirit doe not take their originall from thence, but from a more diuine beginning.

Philadelph.

Why so?

Theophrast.

Because by no meanes it can come to passe, that the Elements howe soeuer tempered in the best manner, can by themselues without the helpe of another, giue to the body apt conformation, sense, and motion. For what order or measure can you prescribe in the effecting of these things.

Philadelph.

In my opinion, the manner of tempering them is inexplicable.

Theophrast.

But if this seeme inexplicable, you will say that the manner of temperament in the conformation is farre more inexplicable. For it is well enough knowne, that some things are of a hot temperament, because the hot and fire Element doth exceede the other Elements in the mixture. Moreouer, if by touching you shall feelee that which is colde, so to be, then you will coniecture that the colde Element is predominant: But by what reason it commeth so to passe, that this or that is the figure of this or that thing, you can neither expresse by words, nor yet conceiue in minde. For we behold many things with our eyes, which albeit they be of one temperament, yet haue they receiued vnlike shapes & figures, and contrariwise, that some things are like in figure, whose temperament is most vnlike in themselues. Furthermore, that in-set spirit or heate which is both the worker and band of life, cannot be ascribed to the temperament of the parts of the body.

Philadelph.

I pray you open this matter vnto me somewhat more plainely.

Theophrast.

A liuing creature, being on the sodaine newly slaine, euery of the similar parts doe for a while retaine temperature, and cannot in such a moment be changed and put out of his nature, and yet notwithstanding then, neyther that in-set heate nor spirit is in those parts.

Philadelph.

No meruaile. For the liuing creature and his parts doe therefore die, because that hot and in-set spirit, which is the conseruing cause of soule and life, being sodainly dissolued, either vanisheth, or else being extinguished, perisheth. For it is true which *Aristotie* saith, that when death approacheth to man or beast, the body waxeth colde.

Theophrast.

Hereupon it is concluded, that the in-set spirit or heate, doth nothing at all appertaine to the reason of temperament; and because the spirit which is in the greater Arteries, especially is not reckoned among the parts.

parts of the body, no more then is the bloud which is shut vp in the veines, it must therefore necessarily follow, that neither that spirit nor heate, doth any thing at all appertaine neither to the substance of the body, nor to the temperament which ariseth from the Elements of nature. Wherefore this temperament shall not be the efficient, neither of the spirit, nor of the conformation: but this conformation must follow and proceede from a more Diuine nature. And of this opinion is *Auerrhois*.

Philadelph.

I remember in deede that *Auerrhois* saith, that both the naturall heate and spirit that is in vs, commeth no manner of way from the temperament of the bodily parts, whose words are these. The parts by nature doe both worke, and are also wholly affected, through the heate which is diffused in them, differing from that which is gotten from temperament: for it is found by experience in Anatomies, that in the heart is contained a certaine little vaporous body exquisitely hot, the which is transmitted from thence by the pipes of the Arteries, and is deriued into the whole body of the liuing creature. These things make plaine to me, that the heate and spirit which is naturally in vs, doth not onely not retaine the nature and condition of fire; but also that they proceede not from the composition and mixture of the Elements, they hauing rather a certaine originall more Diuine: which originall, what manner of thing it should be, neither can I call to minde where he expressed it, nor yet can fully attaine vnto it, doe what I can. For this cause I pray you supply my want herein, which I know you are well able to doe.

Theophrast.

You demand of mee a very hard and doubtfull matter, yea such a thing as for my willingnesse herein, may cause me to be hammered on the Anuile of calamity, and to be accounted too rash: yet to satisfie your request, I will reueale vnto you my whole knowledge concerning this matter: first, therefore I will begin to shew the opinion of such as are learned, and are louers of truth, concerning heate and spirit: then I will shew you the root and originall of formes, wherein I will so deale, that what I lay downe for this point, shall be especially builded and founded vpon the ground of *Hippocrates*, *Plato*, *Galen*, and *Aristotle*. Know therefore first of all, that whatsoeuer liueth (and not created of corrupt and filthy matter) proceeded from a subiect, which is the proper seede of euery thing. Here-hence all the parts of the body are made at the first by the force of nature, as it were by the hands of the workemaster: the lesser and more small parts being at the first confused, are afterward digested and brought into order. So that the seede being as it were endued with a certaine excellent artificiall wisdom, giuing vnto Plants and other vegetables, which come out of the earth, (which notwithstanding is mixed with other Elements) and to liuing creatures, which come out of their materiall bloud, their familiar and conuenient nourish-

nourishment, such as by vse appertaineth vnto them, together also with a fit and equall temperament of the Elements, bringing to passe that euerie one singularly and particularly is of this or that temperament (which some call the propriety of temperament) and also the conformation and composition of the subiect, is brought both to the whole body, and also to the parts thereof, by the faculty and power of the seed. Thus haue I deliuered vnto you the two first orders of preparation, according to my former diuision. But the third preparation which is made by the vitall heate and spirit, as it could not be finished by the contemperament of the Elements onely: so more plainely and evidently then the rest, it taketh originall and beginning at the seede. For all men constantly affirme, that the seede is full with heate and spirit, and that it taketh such force from the Parents: for the Parents intending to procreate and beget something like vnto themselues, are preuented by death; and doe faile before the same commeth to light (as sometime it hapneth to seeds and plants, after they are sowne and grafted) prouident and industrious nature seeking the eternity of things, looke what power and faculty was in the Parents, to giue life and procreate, the same hath she committed to a small portion of seede, to bring forth the like by heate and spirit. Let this for the present satisfie thy appetite, another time you shall haue more.

CHAP. III.

Philadelph.



Ou said before, that power is a certaine preparation of Matter, to receiue a certaine forme: shew me now therefore I pray you, whether these preparations (which you say be in the seede) are the same power or no?

Theophrast.

They are without all controuersie, and doe returne into one and the same, but for as much as there is nothing more common in the saying of the Philosophers, then this word (*power*) nor more vehemently disputed of, canst thou *Philadelph*, shew mee how many wayes it is taken.

Philadelph.

If I be not deceiued, I can. *Aristotle* first of all defined Power to be The name of the beginning of motion and of alteration, and for as much as the same power diuersly is two-folde, the one of effecting, and the other of suffering, hee there-taken. 5. *Metaph.* cap. 12. et 9. vpon decreed, that there were two sorts of power: saying, that the power of effecting is the beginning of mutation in another (whereof hee hath *cap. 1. & 2. 2. de* spoken much in his seauenth of *Physicks*) and the power of suffering is *Anima. cap. 1.*

*In cat. qualita-
tis. 9. Meta.ca-
pit. 2.*

the beginning of mutation from another. By which signification of the word, he calleth the matter of euery thing, *power*: and the forme he calleth *act* and *perfection*. Both of these are in the kinde of substances. And for this cause somewhat is drawne to accidents, which *Aristotle* is wont to call naturall power or impotencie. For it is an hability or affection, by whose helpe euery thing either doeth or suffereth. Or if you please, it is a certaine disposition or readinesse to doe or to suffer something to be done. And thus he called all Arts, powers of acting, because they are the beginning of changing in another. The like affections also he ioyneth to things that haue no life; by the helpe whereof they doe either worke more speedily, or else doe withstand and stop, least by the force of the contraries they be changed into that which is worle: the power of suffering is a certaine *Diathefis*, whereby euery thing is readily conuerted into another state.

Theophrast.

Strike saile, and anchour here a while: for now you are come into your wished Hauen. For the matter which we debate of now, is the power of suffering, which being in the matter as a certaine preparation, maketh the same apt and fit for commutation and change.

Philadelph.

This is that power which *Alexander Aprodiseus* said, was the beginning put into matter, whereby it was apt to take all things vpon it, which should come out of it or from it.

Theophrast.

They which haue defined power to be a certaine preparation and ordering of matter, (albeit they thought it not fit to seeke further what manner of preparation that should be) yet doe thrust vpon vs a prodigious false inuention, and doe rather busie themselues about the name, then seeke to know the things themselues.

Philadelph.

I pray you resolue me yet further concerning one doubt, the which also is full of obscurity to many. Whereas the Philosophers say, that Forme is brought out of the power of the matter: doe you thinke that these preparations when they haue receiued full perfection, doe put from themselues Forme? I know that *Simplicius* hath so written concerning this point, in these words. Nothing perfect commeth from that which is imperfect, except power comming as a meane betweene, addeth that which is wanting to perfection, taking chiefe perfection from that which is most perfect. I doubt not but these words of *Simplicius* are true, yet I learne nothing by them. Others teach me that power is a certaine quality which extendeth it selfe very farre both wayes, obscure and very little in the beginning, but soone after it getteth strength, and waxeth greater by little and little, and so by small degresse it commeth at the last to full perfection. And then it is that *Entelechia*, according to *Aristotle*, which some call perfection, and others a certaine

certaine continuall agitation. As therefore this perfection seemeth to be finished by little and little from an imperfect and obscure preparation, so the forme of euery thing (which differeth nothing from perfection) doth spring and arise from preparation and power: For say they, perfection is Forme; and preparation power: so that as at the last preparation is made perfection, so power is changed into forme.

Theophrast.

Take heede *Philadelph*, that you be not here ensnared and deceived, there are many false things which seeme true, which couered with the cloake of truth, seduce many through falshood, into foule and shamefull errors, for this which you haue now deliuered, is a very subtil point, that perfection is the forme of a thing: which if you hold and allow, you erre grossly.

Philadelph.

How then? doe you thinke that there is difference betwene these?

Theophrast.

Very great difference, euen as great as is the difference of kindes: Perfection commeth from power, and is by little and little consummated, as is a young man to perfect age, and the part goeth before the whole, but the whole forme which succeedeth is on the sodaine, whereof before there was not the least mite. Perfection, is a certaine patient nature, as is power. Forme is a nature efficient, and the beginning of all motion. Perfection is onely an accident: but Forme is a simple and pure substance. How then can it be, that power, by the degrees of encrease, should passe into a solide and expresse forme, and so of a quality to be made a substance? as if the *genera suprema*, which haue no manner of conuenience with themselues, and which are more farre distant, then are the things which are most contrarie, should mutually passe one into another? I denie not but that one qualitie may be changed into another, and one substance into another, because they haue one common matter: but that in like sort qualitie may be changed into substance, no thought of mans minde can comprehend and containe.

Philadelph.

Giue mee leaue to propound against you that which is holden by some concerning this point: who say, that the power which is in the seede, is encreased by little and little, vntill it come to full perfection.

Theophrast.

But I pray you tell mee, by what acting force and prouoking power doe they say that encrease is given?

Philadelph.

Alexander answereth you, that first there is infused into the seed a certaine beginning of motion, which by a force taken from the begetting,

acteth vntill it come to some end, and vntill by a continuing encrease it hath perfected it selfe, and as it were entring the race, ceaseth not vntill it come to the marke and end thereof, vnlesse it be forcibly stayed in the course.

Theophrast.

You obiekt and say, that there is giuen to the begetting seede a certaine force and beginning of motion. Doe they vnderstand that this beginning of motion is power?

Philadelph.

Yes verily, they doe.

Theophrast.

And doe they say that the same beginning which is power, doth acte continually, and that it doth proceede from the first entred natures, to the last consumated, whereunto nothing can be added, which we denie to be the highest and most perfect.

Philadelph.

They doe so.

Theophrast.

And doe they constantly affirme that this power is a quality.

Philadelph.

They affirme that *Aristotle* saith so.

Theophrast.

But no quality can at the first and by it selfe, acte; but euery action belongeth to the forme that hath gotten substance, which is a certaine efficient beginning.

Philadelph.

They denie not this.

Theophrast.

Seeing therefore they say, that power is encreased by little and little, vntill a perfect forme be made, to what forme shall it first of all be ascribed?

Philadelph.

You must herein answere your selfe, for I can goe no further.

Theophrast.

Wee say that in seede there are onely three things, namely, Matter, Forme, and Power. Doth then that action of power leade at the first to the forme of seede?

Philadelph.

Whereto else should it leade?

Theophrast.

But that cannot be.

Philadelph.

What is the cause?

Theophrast.

Because whatsoeuer acteth, acteth to this end, that he may make the Patient

Patient object like himselfe: neither doth the forme which is in the seede intend any other thing, but that it may generate another seed out of it selfe.

Philadelph.

I knew this well enough before, but the consequence of the matter, hath enforced me not to denie it. Now therefore I giue place: and yet I affirme, that the power which is in seede doth encrease it selfe by his owne force: neither doth it desire any externall helpe. For albeit the same power is thought to be a quality, yet is it of a more high degree then are others: for the which cause *Aristotle* hath called the same a *Naturall power*, because as it is partaker of quality, so also after a sort it is also partaker of Nature. Wherefore in my opinion, who so saith that the same can doe any thing of it selfe, shall vtter no absurdity.

Theophrast.

These are wonderfull shifts; be of what opinion you will, onely know this: If power doe act at the first, and by it selfe, when it encreaseth and finisheth it selfe, it bringeth no other thing to passe, but such another power as it is it selfe: neither can it though it be encreased, bring forme out of it selfe. Out of the seed, as out of the subiect, is ingendered a liuing creature, or a plant: but there was neuer any in the ranke of the best Philosophers, which held that powers should make forme, or that a liuing creature is generated by the force of seede.

Philadelph.

And why so?

Theophrast.

That which is not yet, but shall be hereafter, is not now simply in being: but how can that which is not, be said to beget any other thing? How then thinke you can it come to passe, that the power which is in seede should procreate forme, if as yet the same forme be not in it? Or that the seede which is not yet that liuing creature, should effect a liuing creature? For if any thing be to be begotten out of these, there must be some other thing put of necessitie, which in act may obtaine forme, and which may be the first efficient and chiefe caule of this procreation. The which when *Aristotle* deeply considered, hee decreed that there was a two-fold nature in the procreation of liuing creatures, and of their off-spring. One more imperfect which is made in seede, and is not yet: Another more perfect, which being in act, is simply such an effectrix, as it is in that from whence the seede did spring. The place is in the second booke, concerning the procreation of liuing creatures; where he putteth a difference betweene Nature and Art, in these words: Art is the beginning and the forme of that which is effected: but yet in another. The motion of Nature is in that which is effected, proceeding from another nature, which in act obtaineth the forme. Therefore he holdeth, that a nature is in the seede, by which it is made, and moued: and the efficient nature in that which is in act. This sentence *Simplicius* hath expoun-

expounded more largely in these words, or to this effect: the nature and cause of euery motion, maketh a subiect like it selfe, and not another: for as the nature of man maketh a man: so the nature of seede can make nothing but seede. For how shall that properly make a man which is in the seede, which as yet is not the nature of man, before such time as the man be made. If the nature of the seede desireth to be changed, and to haue a liuing creature perfected, then properly the efficient and next cause, is the paternall and maternall nature: for the forme goeth before the act in the father and mother, according to the which forme, that which is in power is brought to act. And by this meanes the nature of that which is generated, if it be said to be efficient, it is so efficient that the same is therewithall made. And that nature hath properly the force of effecting, which is such in act, because nature is the procreatrix of that which is like it selfe. Thus *Philadelph*, you see that the force of the seed which we say is called power, cannot be turned into the forme of a liuing creature, how well so euer it fitteth it selfe, or adorneth it selfe, but there must be present a certaine thing, as is such in act.

Philadelph.

These things which you haue now vttered seeme in my Iudgement most true. But before you finish this matter, it is conuenient that you explaine one thing, which all Philosophers haue approued, namely, that the forme of euery thing is brought forth out of the power of the subiect.

Theophrast.

When the power which is in the seed, that is to say, when the preparation to bring in forme is come by daily encrease to full perfection, it hath also obtained therewithall the forme of substance. For forme necessarily followeth that perfection, and neuer leaueth it. For this cause *Aristotle* calleth Forme oftentimes by the name of *Entelechia* in regard of perfection: either because it is an inseperable companion of perfect power, or else because it doth fulfill and perfect it wholly. Therefore as we say that perfection, so also according to vsuall speech, we say that forme is brought out of the power of the matter.

Philadelph.

Then it seemeth to me that forme is extracted out of the precurrent power, no otherwise then act commeth out of the habit.

Theophrast.

The comparison which you haue made is fit to the purpose, for by long custome and vse, a Musitian or Harper, hauing gotten a habit in deuinding his parts on his Instrument, looseth not that habit, though he sleepe, but can readily when he awaketh shew his former skill, according to his owne will. Therefore as the act proceedeth from the habit or skill, because the act cannot shew forth it selfe, except the habit be first perfectly gotten: so in like manner it fareth in the procreation of things: For it is not Power that imprinteth the forme, but an externall cause,

cause, which notwithstanding being without the helpe of power, should not haue strength enough of it selfe.

Philadelph.

I perceiue you well, it is as if one hauing Science vseth it not: yet when he hath will to make vse thereof, he contemplateth, and is in act a man of Science: euen so what subiect so euer hath perfect power to beget a thing when the externall force of the agent commeth, the same hath present action and forme. And hereunto agreeth *Aristotle*, who saith: he which knoweth any thing, if he haue his minde actually occupied in contemplation, yet he keepeth his habit, and hath not lost his Science in contemplating, but doth rather amend and perfect it, euen so, that which hath receiued perfect power, when the forme commeth, putteth not off the quality of power, but addeth thereto an ornament & a perfection. Thus you see, I wel vnderstand you, not peruertering your meaning, I will now briefly repeate what hath beene spoken hetherto for my better memorie, and also to let you see how well I haue obserued for my further knowledge, that which at my request you haue deliuered to this effect following. Of all the things which the parent *Nature* hath brought forth, the first constitution is made out of the inferiour and subiect matter and forme: of the which two, for as much as forme is farre the more excellent, it is more often called forme then matter. And as we doe see that the thing begotten, is nothing permanent or stable; but doth sometime fall and vanish away: so that forme, by which the thing did flourish, cannot perpetually abide and cleaue to the matter, but remoueth it selfe sometime, and that very sodainly, which shall be the destruction thereof. But before forme came into matter, it desired a certaine ornature and preparation of the same, without the which it cannot enter there. This preparation is called Power, the which power is not so much as a portion, nor the least mite of the approaching forme, but onely a fore-running preparation, or ordering of the matter. Whatsoeuer hath begotten any thing, is thought to haue employed and bestowed this power: sometime by it selfe, alone, sometime with the seed, or with a certaine Seminarie, agreeing and answering thereto. Therefore seeing power is a manifold and varying preparation of the body, both out of those foure incorrupt beginnings of things which are the Elements, with the temper made in the smallest proportion, and wholly annexed together, and a feat and comely conformation of the body, with an apt coniunction of the parts therewith, as also all commoderation and conueniencie of the naturall and in-set spirit, this whole order of powers dependeth on the faculties and force of the seed, and of him that cast the seed, then when all preparation is fully finished, (which is when power is consummated) then by a certaine naturall and inquirable necessity, the forme commeth and sheweth it selfe outwardly. This forme is altogether simple without any composition of the formes of the subiects, and yet is able to doe and further many things, according

A briefer repetition of all that hath beene spoken.

to the severall faculties which it hath. They which measure all things by the senses, and have an eye onely to the neereſt cauſe, contend and ſuſly holde, that the forme is ſtirred vp, and brought forth from out of the power of the matter, which opinion they defend with ſtrong arguments. For the efficient or genitorie, when he begetteth another thing of his name or kinde, by himſelfe, or by the meanes of his ſeed or ſeminarie, doth neither make, nor yet put in the forme thereof, but is the cauſe of this concurrence onely, namely, that forme may be in the matter. And this is that which is ſaid to be the cauſe of the begotten, and of the genitor which hath begotten. But yet there is a more high & moſt excellent workmaſter, who giueth forme outwardly by a certaine inſpired motion. This is the ſumme which hath bin hether to ſpoken for my inſtruction.

Theophrast.

I commend your memory, and collection, in this repetition.

CHAP. IIII.

Philadelph.



Y that which hath bene hitherto diſcourſed, it appeareth that three things are in the compoſition of euery naturall thing, to wit, *Matter, Forme, & Temperament*: whereof two as principles, namely, *Matter* and *Forme*, doe make euery thing: but *Temperament* is onely in *Matter*, which *Matter* is congealed and compacted out of the mixture of the firſt elements of the world. Now therefore declare whether the powers and forces of all things proceeded from theſe three and no more.

Theophrast.

Aristotle ſpeaking of efficient cauſes, propoundeth ſome altogether without reaſon, and ſome endued with reaſon, and therefore ſaith: Whatſoeuer things are the efficient of contrary works, are partakers of reaſon: and euery thing is deuoyd of reaſon, which is the beginning of one worke onely: hereupon I frame this argument. Of the naturall cauſes and faculties which are without reaſon, one cauſe is the beginning of one effect, neither can moe or diuers effects proceede from one and the ſame: but we obſerue and ſee many effects, and the ſame much different and vnlike of euery ſimple and naturall body; therefore theſe cannot be referred to one common beginning, but there muſt needs be many cauſes of theſe.

Philadelph.

Although this one beginning hath diuers cauſes and faculties, yet I aſcribe all thoſe to *Temperament*; except you ſhew vnto me that of theſe ſome doe proceede from *Matter*, and ſome from *Forme*.

Theophrast.

Theophrast.

First, then I take this as granted from you, that there are certaine forces and faculties in temperament.

Philadelph.

Should I denie that which is confirmed by the testimonie and opinions of all Philosophers?

Theophrast.

And yet Temperament, doth not comprehend in it alone the efficacie of all functions, but of those onely which after a certaine manner doe retaine and set forth the nature and condition of the first qualities. For in temperament and mixture it is very necessary, that one or two qualities doe excell. which because they are superiour, they challenge vnto them all the efficiencie of temperament, in such wise, that whatsoeuer is effected by it, the same is said to be perfected by them, albeit the rest are not idle. For that which we perceiue to be hot, doth heate, albeit more faintly then fire. And that which is hot and dry, doth both heate and dry together. Neither can any function come out of the Temperament, which is not referred to the nature and power of the predominant quality. This if it be alone and pure, shall haue the forces of the Element: but if it be tempered with the mixture of the contrary, it shall still containe the same forces, albeit obscure and inferiour. For the repugnancie of the contrary may hinder the forces of the predominant quality & excesse, but it cannot vtterly suppress and quail the nature and strength thereof. Therefore it is necessary that the power of the predominant Element doe abide and domineere in the temperament, albeit the same power be weaker & oppressed, which enclining alwaies to the accustomed nature, can produce no effect out of another different kinde. And to perswade you that the rules goe thus, it seemeth good to me to vse a more subtrill reason. The true mixture is of bodies, the temperament is of qualities onely. But contrary qualities doe not mutually passe into themselves, or one into another, saith *Aristotle*: For heate doth not passe into colde, nor moistnesse into drinesse, or contrariwise: but the subiect body onely doth suffer change. For heate is not subiect to colde, nor colde to heate, but that which is subiect to either, is *Matter*. Therefore if ye thinke that contraries cannot passe into themselves, how shall it come to passe, that a new power or quality should arise out of the contemperament of the chiefe qualities, which hauing gotten a different nature, doth nothing saue or taste those chiefe qualities. Wherefore it is necessarie that the forces which arise out of the principall qualities, doe immitate the nature of the superiour and ruling quality.

Philadelph.

I see verely the reasons of this conclusion. Tell me therefore I pray you, what force of effecting doe you thinke hath the matter gotten at the last. For seeing it is rude & without forme, & only subiect to beare the formes of things, it effecteth nothing at all, but suffereth & endureth all order of change.

Theophrast.

I doe not hold and determine, that there are any forces and functions in the simple and bare matter of things, but in that matter which is compounded of mixed substances of the Elements, *Aristotle* in diuers places sheweth that of the foure first qualities, two, that is to say, Heate and Colde, are actiue, and are therefore called efficient: the other two, that is to say, Moyst and Dry, are called passiue: so in like manner concerning the beginnings of nature, *Fire* and *Ayre* are as causes efficient: but water and earth are as the matter patient. That same *Aristotle* pronounceth those things which are more potent and excellent in strength, simply efficient; but *Water* and *Earth*, which are lesse potent, hee maketh the matter of compound and thicke bodies, and calleth the qualities of these driness and moistnesse. Liuing creatures (saith he) doe liue and conuerse onely in the earth, and in the water, and not in the *Ayre* and *Fire*, because earth and water are the matters of bodies, and therefore he addeth these words: That which suffereth is either dry or moist, or else compounded of both: and for this cause water is said to be the body of moistnesse, and earth the body of driness, because amongst moist and dry things they are most passiue. Hereof I gather, that moistnesse and driness are patible qualities, and that earth and water, wherein is much moistnesse and driness, are the matter of naturall bodies. Therefore for good considerations we do call the same, the vertue and quality of matter, which *Aristotle* is wont to call the secundarie qualities arising from the patible, and also calleth them corporall effects, as are hard and soft, thicke and thinne, tough and brittle, light and sharpe, and such like, all which are hidden and contained in matter. Also *Aristotle* respecting the power and qualities of the Elements, calleth them efficient, but yet after a more subtil manner: but when he considereth their substance, then he affirmeth all of them to be patible, and the matter of naturall bodies, whereof all creatures (which are in the vniuersall frame of this world) consist. This therefore is the matter of mixt bodies, which being compounded of the matter of the elements, and of the vertue of their qualities, hath the same forces, which I called secundarie, and from whence all that is soft, hard, thicke and thinne, proceedeth. And this is the cause why our meates doe nourish quicker or slower, and why they haue vertue to stop, to open, or to cleanse.

Philadelph.

Your speech importeth thus much (as I take it) as if you should say, that such forces doe one while proceede from the qualities of the elements, and sometime from their matter, and yet neuer thelesse the forces both of the qualities and matter doe apparantly come from the elements themselves.

Theophrast.

They seeme to proceede in deede from both, if as well the one as the other seeme Elementarie, but yet except those forces which proceede from

from the qualities be discerned from those which the matter yeeldeth, there will no doubt be great ambiguity in things, and much confusion, which if you thinke good to cleare and auoid, you shall driue the effects of the elements from the temperament, and the effects of the consistence from the matter.

Philadelph.

I like the distinction of your *Homonymye*: now therefore proceede with the third sort of forces, namely, of that which concerneth forme.

Theophrast.

If the forme of a naturall thing, which is the perfection of the whole, be farre more excellent than either the matter or the temperament, who I pray you is so mad, and so blinde in the contemplation of things, as to thinke that matter and temperament, haue their forces and effects, and that forme should be idle, and nothing auailable in the power of acting? That the accidents should haue in it a naturall effecting power, and the substance, which of all other is most chiefe, should be destitute of all acting power to doe any thing, which to thinke is too absurd. I for my part, attribute so much force to the formes of bodies, that I verely thinke that all those effects which we behold in the things created, doe chiefly and especially proceede from them. And the rather I am of this opinion, because *Aristotle* confirmeth the same. For he opposing himselfe against certaine Philosophers, which deduced the powers of naturall bodies, from hot and colde, thinking that all things were made of these, and by these, makeeh it plaine by demonstration, that those qualities are onely instruments of a certaine more superiour and principall cause, which hee hath expressed by the name of nature. For whosoever shall affirme that these secundarie qualities haue the prerogative in themselues to worke, and shall attribute the cause & power, as it were, of acting to the Axe, or such like instrument, and so the forme and perfection of the thing reiected, shall passe by the true cause, imputing that to the actions of the Instrument, which neuerthelesse should remaine idle, if they were not moued & stirred vp by the force of forme, the same I say shall much forget himselfe.

Philadelph.

If there be so great force & power in forme, that to the same chiefly all motion and action must be imputed, then shall wee be enduced to thinke, that the functions and qualities which euen now you referred to temperament and matter, take not their originall by themselues, but first from forme. What cause haue you then to determine, that they proceede from temperament and matter?

Theophrast.

They which soare no higher then the wing of common sense doe carie them, will affirme that such functions and qualities spring from matter and temperament, albeit forme hath the first place and preheminance: we following these mens low pitch of conceit, affirme that

those qualities proceede from Matter and Temperament, because they are effected by these as by instruments. But what qualities and faculties I simply pronounce to be of forme, those I affirme to haue no neede of the helpe of Instrument.

Philadelph.

Goe to then: Are not matter and temperament which you propound as Instruments, certaine furtherances & forces of the efficient forme?

Theophrast.

No verely. But as in any artificiall worke, the Caruer or Smith is he which is the first and principall agent, and who hath the power and faculty of acting, (which is his Art and strength of body) but the Artificers instrument, as Axe, or Hammer, is but an helper, and in the instrument there is as it were a certaine borrowed helpe or force, not which worketh, but by which the worke is the better effected, and to this end the well fashioned and sharpe Toole is a great furtherance: euen so in like manner almost, in the naturall working of things, whereby they are brought to passe, *Forme* is the first and chiefe efficient, hauing in it the effecting power: But Matter and Temperament, are as helping instruments of the efficient cause, and either of these, to wit, Matter and Temperament, haue their power and faculty, and an apt constitution, by which the effect may more easely be brought to passe. Therefore in euery naturall body, there are three efficient causes, namely, *Forme*, Matter, and Temperament, euery of which haue their peculiar force, whereby it worketh strongly or after a weake manner. *Forme* of it selfe is the beginning of working, neither doth it borrow any thing of the Instrument, to haue being, or the nature of beginning, which commeth afterward, as by accessarie meanes. *Forme* therefore had the power and faculty of acting, before such time as it acted by the Instrument, euen as the Caruer before he worke any thing with his Toole, hath ability and Art to effect, the which faculty he taketh not from his Toole or Instrument. Whereby it appeareth, that the faculty which is naturally in euery forme, and which is called the property thereof, is farre different from Matter and Temperament in force and vertue: for a Caruer or Painter by his Science onely, (which is his faculty) without the helpe of any Instrument can make an Image in his minde: so in like manner the forme of a thing, effecteth the thing without the helpe of Matter and Temperament. And forasmuch as these three are mixed and conioyned in euery naturall body, *Formes* can scarcely shew forth their forces apart, and by themselves in effect, but that therewith Matter and Temperament will expresse their supplie. But on the contrary part, Matter and Temperament cannot shew forth themselves without forme: so that these in their seuerall kinds must be distinguished, and not confounded.

CHAP. V.

Philadelph.



Our ternarie of *Forme*, *Matter*, and *Temperament*, putteth me in minde of three principles, which that great and ancient Philosopher *Hermes Trismegistus* hath deliuered, that is to say, *Salt*, *Sulphur*, and *Mercurie*; which three hee appointeth as the onely naturall beginnings of all things created, which agreeth not with *Aristotles* foure Elementarie principles. How can these two opinions so different in number stand together?

Theophrast.

Aristotle had reason to appoint a quaternarie of Elements, according to the number of the foure qualities, *hot*, *colde*, *drie*, and *moyst*, as the first principles of all things, as is to be seene in his second booke of *Generation of liuing creatures*. Yet forasmuch as one can beget nothing of himselfe but three, therefore three doe make one body, by a compound made by a three-fold efficacie of the diuine word. For God in the beginning, as *Moses* testifieth, made of nothing a *Chaos*, deepe, or waters (which we please to call it) animated with his spirit, who being the great workmaister in the creation, separated first light from darknesse, and this *Ethere*. II *Heauen* which we beholde as a *quarta essentia*, or fourth essence, or most pure spirit, or most spiritual simple created body. Then he deuided waters from waters: that is to say, the more subtile, aerie, and Mercuriall liquor, from the more thicke, clammy, oyle-like, or Sulfurous liquor. After that, *Moses* telleth vs that God separated from the more grosse waters, the *Earth*, which standeth apart by it selfe, like *Salt*. And thus in the bosome of the world, God enclued these three simple bodies, *Salt*, *Sulphur*, and *Mercurie*, as the first formes of things.

Philadelph.

Doe the Philosophers, the followers of *Hermes*, exclude the Element of *Fire*, in the composition of bodies elemented?

Theophrast.

In *Genesis* it is euidently to be seene, that there is made mention of *Heauen*, *Earth*, and *Water* onely: but of *Fire* and *Aire*, no mention at all, because these two are enclued vnder the other: as vnder *Heauen*, *Fire*, and vnder the superiour waters, *Aire*: so that hereby it is plaine, that there is no other fierie element but *Heauen*; a fourth essence, separated out of the more subtile matter and forme of the three elements: which being so separated and extracted, is no other thing but a pure *Ætheriall* and most simple fire, most perfect, and farre different from the three Elements, as imperfect, which *Fire* is the Author of all formes, powers,

powers, and actions in all the inferiour things of nature, as the first in degree among the second causes, and carieth it selfe like a Father toward his off-spring.

Philadelph.

What are the effences of these three, *Fire, Aire, and Earth*?

Theophrast.

The first which is fire, is a substance containing in it life and motion, or the soule of the Elements. The second which is *Aire*, is a substance, which hath in it the nourishing foment of life, and the spirit of the Elements. The third is an *Earthie* and *watrie* substance, both together carying the body of the Elements, vnder the name of *Earth*.

Philadelph.

I pray you declare vnto me the complexions and qualities of these three principles, *Salt, Sulphur, and Mercurie*, that I may vnderstand how they agree with those of the Elements.

Theophrast.

Mercurie is a sharpe liquor, fluible, and penetrable, and a most pure Æthereall and substantiall body: a substance *Aierie*, most subtil, quickning, and full of spirit, the seede of life, and an essentiall forme comprehended in *Aire*. *Sulphur* is a moist, sweet, oyle-like, clammy originall, which giueth substance to it selfe, the nourishment of *Fire*, or of a naturall heate, endued with the force of molifying, and conioyning together, comprehended in *water*. *Salt* is that dry body, saltish, meere earthie, representing the nature of *Salt*, endued with wonderfull vertues, of dissoluing, congealing, cleansing, emptying, and with other infinite qualities comprehended in earth. These three principles were called by the fore-said *Hermes, Spirit, Soule, and Body*; *Mercurie, Spirit*; *Sulphur, the Soule*, and *Salt the body*. The body is ioyned with the spirit by the bond of the *Soule, Sulphur*, for that it hath affinitie with both the extreames, as a meane, coupling them together: For *Mercurie* (as is said) is liquide, thinne, and fluible. *Sulphur* is a soft oyle passable. *Salt* is dry, thicke, and stable: the which three are so proportionate together, and tempered one with the other, that there is a great Analogie & conueniencie in this contrariety of beginnings. For *Sulphur* with his humiditie oyle-like, ioyneth as a meane the two extreames, fixed *Salt*, and flying *Mercurie*: that is to say, the driness of *Salt*, and the moistnesse of *Mercurie*, are contempered with the viscous humidity of *Sulphur*: the thicknesse of *Salt*, and the subtilty of *Mercurie*, (which are contrary) are tempered with the fluidity of *Sulphur*. Moreouer, *Sulphur* by his exceeding sweetnesse, doth temper the sharpnesse or sowernesse of *Mercurie*, and the bitternesse of *Salt*: and by his clamminesse, doth conioyne the subtil flying of *Mercurie*, with the firmenesse and stability of *Salt*. Thus of these three, all naturall bodies are compounded.

Philadelph.

You said before that *Fire* is the Author of all formes and actions in
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vniverfall nature. I pray you shew vnto me after what manner it is so to be reputed.

Theophrast.

Fire by his winde and spirit, carieth and conuayeth his seeds into the belly of the earth, whereby the generation & fruit is nourished, fostered, and groweth, and is at the last thrust forth out of the lap and bosome of the Elements. This Heauen or Fire, albeit it is no complexion in it selfe, that is to say, neither hot nor colde, moist nor dry: yet by his naturall disposition it yeeldeth to all things, heate and colde, moitture and drinesse. For so much as there are starres which haue their most colde and moist spirits, as the *Saturnals* and *Lunaries*: others most hot and dry, as the *Solarie* and *Martials*: others hot and moist as the *Iouials*, who by their vertues and complexion wherewith euery starre is endued, doe forme, fashon, and impregnate all these inferiour things in such wise, that some indiuiduals are of that condition and complexion, which they haue borrowed and taken from their framing or fashoning starre or planet: other some of another complexion, which they haue obtained, according to the condition of other starres. For God hath giuen to Heauen most perfect and simple seedes, such as are the Planets and Starres, which hauing in them vitall faculties, and complexions, doe powre them forth into the lap of the inferiour Elements, animating and forming them. Neither doth this Heauen at any time cease fro his working, nor the Astrall seeds thereof, because their vertues are so abundant, that they are neuer exhausted, nor yet doe they suffer alteration or diminution of their faculties, wherby they may cease from procreating or forming, albeit at sometime they doe make more or lesse fruitfull, than at other times. Hereupon commeth that perpetuall circulation, by the benefit whereof, the seeds of the Elements, or their matter, are coupled with the seeds of the starres, thrusting their contained seed into the maternall lap, that it may forme & bring forth a kindly off-spring. For as Heauen is said to worke vpon the Earth, so also the inferiour Elements doe yeeld and bestow their actions and motions, albeit after another manner: because Heauen is altogether actiue and nothing passiue, being of a Homogentall and most perfect nature, and is therefore incorruptible and immutable, vntill the predestinate end of things created.

Philadelph.

Are then those three, *Salt*, *Sulphur*, and *Mercurie*, the Essentiall and first principles of the Heauen?

Theophrast.

God in creating Heauen, separated out of the Chaos, or confused Masse, the most pure from the impure: that is to say, he reduced the more pure and *Aethereall Mercurie*, the more pure & inextinguible starres and lights, into a Crystalline, & Diamontine substance, or most simple body, which is called Heauen, the highest & fourth formall Element, that from the same the formes, as it were seeds, might be powred forth (as is before shewed) into the more grosse Elements to the generation of all things.

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Therefore it cannot be denied, but that *Heaven* doth consist of those three principles, albeit most simple: but yet of the most pure, spirituous, and altogether formall. It wee will beholde the purity of the *Heaven* about other elements, and the constancie thereof, looke then vpon those bright and shining fires, continually glittering with light, to whom the *Heaven* hath giuen the most pure & in extinguable *Sulphureus* substance, whereof they consist. For such as the *Heaven* is in essence, such fruits hath it brought forth therein, as touching substance: out of whose vitall impressions and influences they procreate and bring forth some likenesse of themselves in the more grosse Elements: but yet according as the matter is more grosse, more thinne, more durable, more constant, or more transitorie. And the influences of such fires are Mercuriall spirits: but the light and shining brightnesse is *Sulphur*: their fixed *Heavens* or vitriall Christalline circles is a salt body; which circles are so pure shining and fixed, that a Diamond which partaketh of the nature of fixed Salt, is not of more purity, continuance, and perpetuity then they are.

Philadelph.

What say you to the Element of *Aire*? doth that also consist of *Salt*, *Sulphur*, and *Mercurie*? If it doe, shew mee I pray you the manner how?

Theophrast.

The beginnings of *Aire* are all one with the other, but yet more grosse, lesse pure, and lesse spirituous and simple, then the beginnings celestiall, notwithstanding that they are much more perfect, thinne, and penetrating, than are the waterie and terrestriall *Mercuries* and *Sulphurs*, and are such, that next to *Heaven*, *Aire* hath the preheminence of actiuitie and power: whose powers and effects, are to be seene in diuers and sundry winds (which are *Mercuriall* fruits) & the spirits of the *Airie* Element, whose *Sulphurs* also are discerned to be pure and bright in burning Comets, which are no perpetuall fires and *Sulphurs*, as are the starres, degenerating from the nature of them as from purity and simplicity, into a more grosse and impure forme. And as concerning *Earth* in *Aire*, it is so subtile and thin, that it is very hard to be seene, being diffused throughout the whole Region of the *Aire*. Which *Salt* sheweth not it selfe to mans eye, but in Dewes, and Frosts, and in Manna; In Honey which Bees doe gather from flowers, wherein there is no other thing but *Salt*, *Sulphur*, and *Mercurie* of the *Aire*, which by a skilfull Chymist are separated from it with great admiration. Yea, the rusticke Coridon findeth this to be true by his experience, in that he can separate the matter of the Bees worke into waxe, a matter sulphurous: into Honey, which is a Mercuriall essence: and into drosse representing the terrestriall *Salt*. The very same beginnings of *Aire* may also be seene in Meteors, in Lightnings, in Coruscations, in Thundrings, and in such like, which are ingendred in the *Aire*. For in that fierie flame which breaketh forth is *Sulphur*, in the windie spirit thereof is *Mercurie*, and in the stone and
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thunderbolt is Salt fixed. Thus that superiour separated into an Æthereall and ayrie *Heauen*, hath his three beginnings, *Salt*, *Sulphur*, and *Mercurie*, yet neuertheless very different in simplicity and purity.

Philadelph.

These demonstrations perswade much : but shew mee I pray you whether the things of this inferiour Globe, consist in essence of the same number of three, *Salt*, *Sulphur*, and *Mercurie*.

Theophrast.

These three beginnings doe more plainly shew themselves in this inferiour Globe, by reason of their more grosse matter, which is to our sight more sensible. For out of the Element of Water, the iuyces and metalline substances doe daily breake forth in sight, the vapours of whose moisture or more spirituouse iuyce doe set forth *Mercurie*: the more dry exhalations *Sulphur*, and their coagulated and congealed matter, *Salt*. Of the which Salts, Nature doth offer vnto vs diuers sorts, as *Allom*, *Coperas*, *Vitriol*, *Salt Gem*, *Salt Armoniacke*, *Salt Peeter*, and many others. She giueth also vnto vs many kindes of Sulphurs, as *Brimstone*, *Bitumen*, *Pitch*, *Tarre*, and such like. Also diuers sorts of *Mercuries*. Moreouer in the Sea, there are *Mercuriall*, *Airie*, and *Sulphurus* spirits, whose Meteors, in *Castor* and *Pollux*, and in other kindled fires, by reason of their sundry Sulphurs and exhalations, doe manifest the same. And as touching the Salt in the Sea, no man will make question, it is so superabundant. From this Marine Salt, the Earth being like vnto a sponge, and sucking the same continually into it, produceth the afore mentioned Salts, beside store of minerals and mettals, as the mother and first originall.

Philadelph.

For as much as these three first beginnings are in the Heauen, in the Aire, and in the Water (as you haue shewed) I haue no reason to doubt, but that by a farre greater likelihood, the same are to be found in the earth, and to be made no lesse apparant, seeing the earth of all other Elements is the most fruitfull and plentifull. Therefore discourse vnto me I pray you, concerning the *Salt*, *Sulphur*, and *Mercurie*, of Plants and Trees.

Theophrast.

The *Mercurial* spirits of the Earth shew themselves in the leaues and fruits: the *Sulphurs* in the flowers, seeds, and kernels: the *Salt* in the wood, barke, and roots; and yet so, that euery of those three parts of the Tree or Plant, seuerally by themselves, haue in them their peculiar *Salt*, *Sulphur*, and *Mercurie*, without which they cannot consist, how simple so euer they be. For whatsoeuer hath being within the whole compasse of Nature, it doth consist of these three essences. And albeit some Trees and Plants are said to be *Mercuriall*, some *Sulphurus*, and some *Saltish*, it commeth hereof because the *Mercuriall* doe containe more *Mercurie*, the *Sulphurus*, more *Sulphur*: and the *Saltish*, more

Salt in them then others. For some Trees are to be seene more full of Rosine, and Sulphurus matter than other some, as the Pyne, and Firre Trees, which are alwaies greene on the coldest mountaines, because they abound with their Sulphurus beginning, the principall vitall instrument of their growing. For there are some other plants, as the Laurell, the Trees of Oranges, Lymonds, and Cytrones, which continue long greene, and yet subiect to colde, because their Sulphur is not so easely disperfed, as is the Sulphur of the Firre Trees, which are Rosine, and are therefore of a threefold more constant life, furnished against the iniurie of times. Furthermore, all spice Trees, and odoriferous hearbs are Sulphurus, and as there are lundry sorts of Trees of this kinde, so are there an infinite sort of Sulphurs, whereof I cannot stand now to entreate. The plants & hearbs which more abound with Salt than others, are to be discerned by their taste, such are Celadine, Nettle, Aron, Radish, Mustard-seede, Porret, Leekes, Garlick, Onions, Ramsons, Perficcaria, and such like, which also by the plenty of their Salt, doe preserve themselves from the colde of Winter. As for other plants, abounding with Mercurie, none are comparable to *Rosa solis*.

Philadelph.

Age those three beginnings to be found in animals or living creatures, that haue sense also, as they are in vegetable plants, and such like?

Theophrast.

I tolde you before that there is nothing in Nature, but it consisteth of these three: euen the very fowles of the Aire, and fishes that liue in the water, and wormes of the Earth. In the Egge, whereof the fowle taketh his beginning, these are seuerally to be seene, the white of the Egge sheweth the Æthereall Mercurie, wherein is the seede, and the Æthereall spirit, the Author of generation, hauing in it the generating power, whereof the bird is chiefly procreated. The yolke of the Egge, which is the nourishment of the bird, is the true Sulphur. But the thinn skynne and the shell is altogether Salt. And this Salt is the most fixed and constant of all other Salts of Nature. So as the same being brought to blacknesse, and then freed from the combustible Sulphur therein, by artificiall calculation, it will endure all force of fire, a property belonging to the most fixed Salts. This Salt duly prepared is very fit to dissolve the stone and to auoide it. As these three are in the Egge, so doe they passe into the bird: for Mercurie is in the bloud and flesh, Sulphur in the fat, and Salt in the Ligaments, sinewes, bones, and more solide parts, and the same beginnings are more airie and subtile in birds then in fishes and terrestrials, as for example the oylely substance of birds which is the Sulphur, is alwaies of more thinn parts, than that of fishes or of beasts. The same may be said of fishes, which albeit they be procreated & nourished in the colde water, yet doe they not want their hot and burning fatnesse. Also that there is in them Mercurie and Salt, no man well aduised will denie. All Terrestrial living creatures

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doe consist in like sort of these three beginnings: but in a more noble degree of perfection they appeare in them, than in vegetable things. For the vegetables whereon the beasts doe feede, being more crude, are concocted in them, and are turned into their substance, whereby they are made more perfect, and of greater efficacie. In vegetables there are onely the vegetatiues, but in beasts, there is not onely the vegetating facultie, but also the sensitiue, and are therefore of a more noble and better nature. The Sulphur appeareth in them by their grease, tallowe, and by their vnctuous oylely marrow, and fatnesse, apt to burne, their Salts are represented by their bones and more solide parts, euen as their Mercuries doe appeare in their bloud, and in the other humours and vaparous substances, all which singular parts, are not therefore called Mercurie, Sulphur, and Salt, without the coniunction of the three beginnings together, but in Mercurials, Mercurie: in Sulphurus Sulphur: in the Saltish, Salt hath the greatest command. Out of the which three beginnings of minerals, vegetables, and animals, diuers oyles, liquors, and Salts, apt for mans vse, both to nourish, and also to heale and cure, may by Chymicall Art be extracted.

Philadelph.

For as much as Salt, Sulphur, and Mercurie, are the essences and beginnings of all things, I would gladly heare, after what manner man is compounded of them, who as he is the most excellent creature vnder the cope of Heauen, so me seemeth his composition should be far more excellent than that of others.

Theophrast.

In man, as in a little world, are contained these three beginnings, after as different and manifold manner as they are in the great world, but more spirituous & far better. For man is called a *compendium* of the greater world. And therefore Gregory Nazianzene in the beginning of his booke concerning the making of man, saith: *God therefore made man after all other things, that he might expresse in him, as in a small table, all that he had made at large.* For as the vniuersall frame of this world is deuided into three parts, into *Intellectuall*, *Elementarie*, and *Celestiall*, the meane betweene which, is the *Celestiall* (which doth conioyne the other two, not onely most different, but also cleane contrary: that is to say, that supreme intellectuall wholly formall and spirituall, and the Elementarie which is materiall and corporate) so in man the like triple world is to be considered, as it is distributed into the parts, notwithstanding most strictly knit together and vnited: that is to say, the Head, the Breast and Belly, which is inferiour to the other two, & comprehendeth those parts which are appointed for generation and nourishment, correspondent to the lower Elementarie world. The middle part which is the breast, where the heart is seated, the fountaine of the bodies motion, of life and of heate, resemble that celestiall middle world, which is the beginning

of life, of heate, and of all motion, wherein the sonne hath the preheminence as the hart in the breast. But the highest & supream part, which is the head, wherein is the braine, containeth the originall of vnderstanding, and is the seat of treason, like vnto the supreme intellectuall world, which is the Angelicall world. For by this part man is made partaker of the celestially nature, and of vnderstanding, of the sensitiue and vegetating Soule, and of all the celestially functions formall and incorruptible: whereas otherwise his Elementarie world is altogether grosse, materiall, and terrestriall.

Philadelph.

Wisedome. 7.

I haue obserued one thing in your vvhole discourse hitherto, that all the things in Nature, are comprehended in the number of three, according to that triple proportion, wherein God is said to haue made all things in waight, number, and measure: which must needs containe a great misterie, which I pray you vnfold vnto me.

Theophrast.

There is indeede a great misterie in this point to be considered. For first the number of three representeth the most holy and Diuine Trinitie in vnitie. It is therefore a most holy and potent number, and the number of perfection. All dimension consisteth in three, in Longitude, Latitude, and Thicknesse. All corporall and spirituall bodies consist of three, of Beginning, Middle, and End. All measure of time is in the number of three, Past, Present, and to Come. All magnitude is contained in three proportions, in Line, Superficies, and Body. Harmonie containeth three Symphonies, *Diapazon*, *Hemolion*, & *Diatessaron*. There are but three kinds of liuing creatures, Vegetatiue, Sensitiue, and Intellectuall. There are three quaternions of the celestially signes, Fixed, Moued, and Common. There are three faculties in man: Naturall, Vitall, and Rationall. And man existeth wholly in the number of three, namely, of Body, Soule, and Spirit. The Soule hath three principall faculties, Reason, Memorie, and Will. Therefore it is true which you obserued, that G O D in such generall manner hath numbred the whole worke of his hands by the number of three, that no one thing can be shewed in vniuersall Nature, which hath not this cognizance of the Diuine Trinitie in vnitie.

CHAP. VI.

Philadelph.



Hereas you said euen now, that man consisteth in the number of Three, to wit, of Body, Soule, and Spirit, it is plaine that Soule and Spirit haue bene alwaies taken for one thing. I pray you therefore heare how they are distinguished.

Theophrast.

Theophrast.

I cannot otherwise distinguish them, then they are already distinguished in the holy Scriptures: as in this place where the Author of the Epistle to the Hebrewes writeth thus. *The word of God* (saith the Apostle) *is mightie in operation, and sharper then any two edged sword, and entereth through, even to the dividing asunder of the Soule, and of the Spirit, of the ioynts, and of the marrow.* And in another place hee saith: *I pray God that your whole Spirit, Soule and Body* (that is to say, the whole man which consisteth of these three) *may be kept blamelesse vnto the coming of our Lord Iesus Christ.* Salomon also in his booke called *Ecclesiastes*, maketh a distinction betweene Soule and Spirit, where he saith: *And the Soule returne vnto God that gaue it.* But in another place speaking of the Spirit, he saith, *Man and Beast have all one Spirit or breath.* By which testimonies it appeareth, that Soule and Spirit are not one, but too distinct essences ioyned together in one body.

Philadelph.

Diuines commonly hold, that there is no difference betweene Soule and Spirit, affirming that the Greeke words *Pneuma*, and *Psucha*, (that is, Spirit and Soule) doe signifie one thing.

Theophrast.

If *Pneuma*, which signifieth but a breath, be the Soule, then must the Soule of man and beast be all one thing, which to thinke were too irreligious and grosse.

Philadelph.

If Soule and Spirit be not all one thing in essence, how commeth it to passe that in the scriptures they signifie sometime the life of any thing, as here *Anima mea est in manibus meis*, my life is in my hands. Sometime *anima* signifieth the whole man: so 76. Soules descended with Iacob into Ægypt. Sometime for Spirit or breath, as when Saul said vnto the Amalechite, *I pray thee come vpon me and slay me.* Etiam si *anima adhuc in me est, because my Soule is yet within me.* And it was said of Eutichus, which being a sleepe at S. Pauls Sermon, fell downe as dead, *Anima eius est in ipso*, his soule is yet in him, that is, there is yet breath in his body, that he may be reuiued againe. Also sometime *Anima* is taken for nothing: so said the Prophet, *We haue conceived and beene in trauaile, et peperimus Spiritum*, and we haue brought forth a Soule. Finally, the Spirit is taken for the regenerated soule: so saith the Apostle, *Pneuma lusteth against the flesh.* And S. Augustine in diuers places calleth the soule by no better name then *Flatus*, which signifieth no more then a breath or blast: *Deus fecit* (saith hee) *omnem flatum*, God made euery blast; meaning euery soule. And it is written, *God breathed into Adam the breath of life.* Therefore these two words being thus confounded in the Scripture, how can you make them appeare to be two distinct essences?

Theophrast.

All that you haue alleadged, is nothing at all against the distinction
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of the essences of *soule* and *spirit*, albeit the one sometime hath the name of the other. For admit, that the *soule* sometime signifieth life and *spirit*, because it is the principall *spirit* that giueth life, and is also immortall, yet doth it not therefore follow that the *Æthereall spirit* (which is transitorie) ioyned therewith as a bond to keepe it in the body, is of the same essence. And where to serue your purpose you english the word *anima*, to signifie *spirit* or breath, and againe, *spirit* to signifie *soule*, as in these places: *Anima eius est in ipso*, there is yet breath in his body: and *peperi-mus spiritum*, we haue brought forth a soule, you deale not faithfully in translating, calling that *spirit* which is *soule*, and that *soule* which signifieth *spirit*. It cannot be denied, but that so long as the *soule* is in the body, there remaineth also that breathing *spirit* with it, and no longer then breath tarrieth will the *soule* abide in the Heart and Braine: not because they are all of one essence, but because the *spirit* is a meane to conioyne the *soule* and body together for a time: according to the saying of the Psalmist, *Thou takest away their spirit, or breath, and they die*. This was the instrumentall *spirit* which God vsed in the conioyning of the reasonable and immortall *soule* with *Adams* body, when hee is said by *Moses*, to breath it into him. And as for the place in the Galathians, *The spirit lusteth against the flesh*, no man doubteth but that it is spoken of the regenerate *soule*, which is a more excellent essence then that by which man breatheth. What absurdity I pray you can follow, if it be granted that the *soule* and *spirit* are two distinct essences? none in my iudgement: but being denied, many Atheisticall and absurd conclusions may be made against the immortality of the *soule*. Steeing therefore the word of God putteth difference in the denominations of either, I see no reason but that also the difference in essence may well stand. It is not denied but that the *soule* of man hath diuers denominations. For sometime it is called *anima*, because it giueth life (as is already shewed) to the body, by a naturall vnion. For the *soule* is more excellent then the *spirit*, being alwaies one and like it selfe. It is sometime called *Animus* *Apo tou anemou*, that is to say, of the winde or *spirit*, because the most swift cogitation thereof is like in speedy motion to the winde, reaching in a moment from Earth to Heauen: and sometime it is called *Mens* of *Mene*, that is to say, of the *Moone*: because mans minde is changed by course of time, as is the *Moone*, through his naturall imperfection.

Philadelph.

Shew me I pray you the difference which is betweene the soule and spirit of man, concerning substance and quality.

Theophrast.

The Soule of man is an immortall heate, most subtile mouing by it selfe, and the cause of the bodies motion. It is capable of Science, aspiring to a way like to it selfe, and to a substance of her owne affinitie, and leauing the terrestrials, it seeketh to attaine that which is highest of all, partaking of the Heauenly Diuinity, often contemplating the
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super-celestiall place, and standeth alone the moderatour of all things. To conclude, the *soule* of man is a simple, incorporate, and immortall substance, according to *Galen's* opinion. But because *Hipocrates* confesseth that he can finde no certaine opinion, vpon which hee may build concerning the substance of the Soule, *Melius est de occultis dubitare, quam de incertis litigare*. It is better to doubt concerning hidden things, then to contend about things vncertaine.

Philadelph.

I will not desire to be wise beyond sobriety, but will keepe my selfe within the limits of modestie: yet if it may stand with modest sobriety, let me entreate you to say somewhat concerning the substance & quality of Spirit.

Theophrast.

Spirit naturall, is an *Æthereall* substance, differing from the materiall body and humors thereof. *Hipocrates* calleth the same a stirring spirit, not for the thinnesse and subtilty of the substance, but because the same hath a great force and passage, as hath the winde. In regard that this spirit stirreth vp such motions, it seemeth to haue affinity with the body, and in respect it cannot be scene, it may be thought to come neere to an incorporable substance, whereby it may be denied to be a meane betweene both to partake of either.

Philadelph.

Thus then we must conclude, that man consisteth in the number of Three, that is to say, of *Body, Soule, and Spirit*; that the *Spirit* is as it were the chariot of the *soule*, the heate of this *soule* is celestiall and diuine.

Theophrast.

It is true, I so hold and determine, till I can be better enformed: and I wish you not to make any doubt of this distinction, albeit as you haue before alleadged, that by some, *soule* and *spirit* are confounded & made as one: and forget not this excellent sentence of *Isidore*, *Mens dum corpus viuificat, anima est: dum vult, animus est: dum spirat, spiritus est: dum recollit, memoria est: dum rectum iudicat, ratio est: dum aliquid sentit, sensus est*. That is, the mentall spirit when it quickneth the body, then it is the *soule*: when it willeth, then it is the mind: when it recordeth, it is memory: when it iudgeth right, then it is reason: when it doth breath, then it is *spirit*: when it feeleth by any of the five wits, then it is common sense.

Philadelph.

Let me yet a little further trouble you in recalling you to the place of *Salomon*, where it is said thus. *As the beast dieth, so also man dieth: for they haue all one breath or spirit, and there is no excellencie of the man aboue the beast, for all is vanity: who knoweth whether the spirit of man ascend upward, and the spirit of the beast descend downward to the earth?* This place seemeth to import, that the *soule* of man is mortall, as is that of the beast, whereas you said before, that the *soule* is a substance immortall, which I verely belecue: yet I pray you open vnto me the meaning of *Salomons* words.

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Theophrast.

Theophrast.

You must know that *Salomon* in those words speaketh not of the reasonable and vnderstanding Soule which can neuer die, but liueth in expectation of the felicity to come : which Soule *S. Stephen* yeeldeth and commendeth into the hands of God : which being so, is also free from all torment and paine : I say he speaketh not of this Spirit, but of that Aierie Spirit, which serueth to ioyne Soule and Body together, during this transitorie life. *Salomon* was not ignorant of the difference betweene these two Spirits : and therefore he speaketh of two returnes answerable to them both, and to their originals, namely, of the reasonable Soule to God which gaue it : and the naturall Spirit which is common to man and beast alike, passeth to aire againe : but whether of them passe vppward or downward, liuing and breathing in like mixture of aire, cannot be discerned by the externall and common sense.

Philadelph.

This is a most wonderfull misterie, that an essence, simple, incorporate, and immortall as is the soule, should be knit to a compound bodie : and that Nature, so farre vnlike, should be brought to such conueniencie and familiarity, during their continuance together.

Theophrast.

It is indeede a wonderfull worke of God, that these three, *body, soule, and spirit*, should be so conioyned in vnity, that the *soule* cannot separate it selfe from the body when it list, nor keepe backe it selfe when the time is come to goe to the Creator. All passages are shut vp, when it is commanded to abide, and all the parts are set open, when it is appointed to depart. And being departed out of the body, it liueth still, not as it did in the corporall and transitorie body, which retained it by breath in the ayre, and by an equall mobility which is proper vnto it, being subtil, swift, and eternall. It seeth, heareth, and toucheth, and vseth the rest of the senses after a more effectuell manner then afore, hauing an intelligence and iudgement, not imperfect and in part (as afore) but knowing all things wholly and spiritually. Therefore because it is a simple, pure, and vncompounded essence it cannot die. Hereupon *Iustine Martir* saith : the spirit neuer dieth, for death can but touch that part which is animated by the spirit : but the *soule* being the originall and fountaine of life, cannot die. For that which is animated is one thing, and the *soule* animating is another thing.

Philadelph.

Doe you not know that in the Scriptures, the *soules of the wicked are said to die*, and that there is often mention made of eternall death ? how can this be, seeing the essence of both those spirits as well of the one as of the other is alike immortall.

Theophrast.

Albeit in the Scriptures the *soules of the reprobate are said to die*, it is not to be vnderstood as touching the essence and quality of the *soule*, but

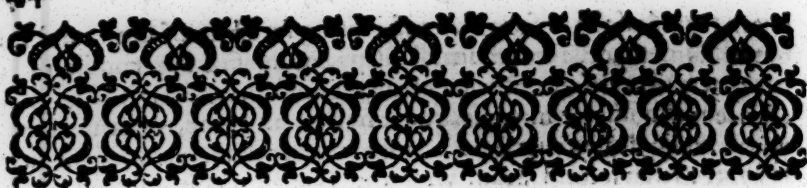
but in regard of the miserie thereof, being forsaken of God, and cast out of his presence, (in whom all happy and blessed life consisteth) is left to it selfe in desperation and torments of Hell, where it liueth still in essence and substance in vnspeakeable miserie and woe, which is a continuall liuing death, euer dying, and yet neuer dead, abiding for euer, and euer in that second death with the Diuell and his infernall spirits, are you not wearie *Philadelph* of this long discourse? We haue sufficiently according to the manner of Philosophers debated of these things, and it is now time to take our dinner: if therefore you please to keepe me company, you shall be very welcome to my house, where in the afternoon we may haue further conference.

Philadelph.

I thanke you, and doe gladly accept of your courteous offer: and the rather because I desire to be enformed further in some things, which depend vpon that which hath beene already in question.

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THE AFTER-NOONES CONFERENCE.

CHAP. I.

Philadelph.



Aristotle, beside *Matter* and *Forme* (vvhhereof hath beene already spoken) appointeth *Heauen* as a third principle to be the procreatour of these: but forasmuch as there are diuers *Heauens*, I would gladly learne the distinctions of their motions, according to their seuerall Orbes. I pray you therefore describe them vnto me.

Theophrast.

Astronomers, and some Diuines, doe deuide the naturall *Heauens*, which were made out of the more noble part of that Chaos or first matter, into the number of eleuen, euery one being placed in their seuerall degrees, one aboue another. Whereof the first is a fixed and immoueable *Heauen*, created the first day, and was then replete with holy Angels. This *Heauen* is a body most subtile, the first foundation of the world, and the greatest in quantity.

1. This *Heauen* (as saith *Peter Lombard*) is that which *Beda* and *Strabo* call *Cælum Empyreum*, that is to say, a fierie *Heauen*: not because any thing is there burnt or consumed, but because of the fierie light, with the which the same is illuminated. And *S. Ambrose* and *Basil* are of the same opinion also.

2. The second *Heauen* is the first moueable, which maketh the daily motion from the East towards the West, returning againe into the East in 24. houres regularly, that is, no swifter at one time, then at another, without

without wearinesse or paine. And by that motion, this Heauen carrieth with it all the inferiour Heauens. This motion is made vpon the poles of the world; and this Heauen hath in it no starres.

The third Heauen is also voide of Starres, and is carried about with a double motion. The first is, according to the motion of the first moueable: the second is, his owne proper motion, from the West towards the East, vpon his owne proper poles, in two hundred yeeres, one degree, and 28. minutes. This Heauen is called Christaline, because it is cleare and transparent. It is also of some called the waterie Heauen.

The fourth Heauen is called the Firmament, which is adorned with innumerable Starres. These haue no motion by the motion of their Heauen. This Heauen hath a triple motion. The first is from the East toward the West, according to the motion of the first moueable, vpon the poles of the world, and is finished in the space of a naturall day. The second motion is contrary to the first, and is from the West toward the East, according to the succession of the signes; at the motion of the third Heauen in 200. yeeres, one degree and 28. minutes. The third motion is the trembling motion, by which the fourth Heauen is moued vpon two small circles, whose poles are the heads of *Libra* and *Aries*, of the fift Sphære: and the Semidiameter of their circles is foure degrees, 18. minutes, and 43. seconds. This motion is called coming and going.

The fift Heauen, is that of *Saturne*, who moueth himselfe in his circle, making reuolution once in 30. yeeres.

The sixt Heauen is the Sphære of *Iupiter*, who moueth about in 12. yeeres.

The seauenth Heauen, is the Sphære of *Mars*, who signifieth his circular motion once in 12. yeeres.

The eight Heauen, is the circle of the Sunne, who goeth about the earth once in a yeere.

The ninth Heauen, is that of *Venus*, who maketh a reuolution once in 246. daies.

The tenth Heauen, is the Orbe of *Mercurie*, who moueth round about his circuit once in 330. daies.

The eleauenth, being the lowest Heauen, is that of the *Mooone*, who goeth about the earth once in 28. daies, making in this manner 12. reuolutions in one yeere. Thus you may perceiue the seuerall motions of the Heauens in their seuerall degrees.

Philadelph.

Shew me I pray you whether all these Heauens in generall, or one more especiall, is the cause of the procreation of the inferiour earthie and naturall bodies?

Theophrast.

Nunquā nimis dicitur, quod nunquā satis dicitur There is neuer too much spoken, where the disciple is not weary in hearing. Know therefore that

as the *Heaven*, which is called *Primum mobile*, is the first of all motions, which tendeth to place, from which all other latter and succeeding motion, as procreation, alteration, growing, or augmentation, and perishing, or death, doe come: euen so, that body which is carried about with a continuall motion and circuit, must needes be the cause of all bodies præcreated. And it is a very ancient opinion of the Philosophers, that the Sunne mouing Astrall influences, is of greatest vertue and power, which being placed by God in the midst of *Heaven*, illumineth all things both aboue and also beneath it, and with his beames maketh the whole world fruitfull, euen to the very center of the same. For as the fountaine of life in mans body, is the center of his heart (where that secret vitall spirit is contained, from whence naturall heate doth spring, heating, illumining, and quickning the rest of the members): euen so, the Sunne by his heate and light, doth naturally quicken all the parts of the world both superiour and inferiour. For in regard of his heate it is called the *Heart* of the world, and in regard of his light, it is called the eye of the world. The Sunne is the most noble body of all things that are in the naturall Heauens, and in the earth, therefore in respect of the worthinesse thereof, and vertuous power wherewith it is endued, next vnto God it is called the parent of all things, because the seminarie and formall vertue of all things is secretly comprehended therein.

Philadelph.

Then it seemeth that the Sunne by his continuall and yeerely course coming toward vs, doth promote and set forward the procreation of things, and going from vs, doth cause their decay and perishing.

Theophrast.

It is very true which you say: for it agreeth with *Aristotle*, who determineth that the celestially and mundane conuersion; is the cause of those things which are begotten, and which perish. It is necessarie (saith he) that this whole world which compasseth the earth about, be so continued with his superiour conuersions and motions, that the whole vertue thereof may be gouerned thereby. For that ought to be accounted the first cause, from whence all things haue the beginning of motion. And further (saith he) this cause is sempiternall, neither hath it as touching place, any determined end, but is alwaies in the end. Also in his booke *de mundo*, hee calleth *Heaven* an Element, farre differing from those foure knowne, and common Elements, which he affirmeth to be diuine and immortall, and free from destruction. But for as much as there is in the Heauens a double or two-folde reuolution, and conuersion, the one which is the most swift mundane motion, which is finished in the space of 24. houres, and the other whereby the seauen inferiour Orbes are turned backward, by a contrary motion to that of the higher *Heaven*: the first of these two going alwaies forward after one manner in a constant course without change, cannot be the cause of life and death, things so contrary. But the latter carying about the wandring starres, by

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the Zodiacke, when it bringeth them to the North, maketh the pleasant Spring and life of things, but when it carrieth these into the South, it bringeth the fall of the leafe, and the decay of things terrestriall. By this perpetuall calculation of the Sunne and Starres, the Heauen is married to the Earth, and the inferiour Elements doe ioyne with the superiour.

Philadelph.

Whatsoever is moued, is moued of another. What then is the cause of the generall motion of the Heauens in their seuerall Orbes? Some haue thought that the celestiaall bodies are moued of their proper formes. Some according to *Platoes* opinion, & consent of the Philosophers, haue denied them to be liuing creatures, affirming that it is one of the greatest shew-tokens of life, that those celestiaall bodies haue the principall cause of their motion in themselves, and that they stand not in neede of an externall mouer. And for this cause not onely the most auncient Chaldean Astrologers, but also the Chieftaines of the old Physiologic, as well Greekes, as Egyptians (as witnesseth *Plato* in his *Cratilo* and *Epinomides*, and else-where) haue thought that the Cælestiaall Orbes haue life and Soule, from whence motion proceedeth: and that the whole world is quickned by an vniuersall Soule therein, which they imagined to be sempiternall. Yea, this opinion was so settled in the mindes of the *Atheniens*, that they condemned *Anaxagoras* of an irreligious conceit, because hee durst affirme the contrary. What say you to this? Doe you agree to this Philosophie.

Theophrast.

I allow it not, for it must be granted that God alone is the first mouer and chiefe cause of all motion, and therefore men illumined with a more cleare light of the knowledge of God, than the Philosophers had, in stead of that imagined Soule of the world, vnderstand a certaine created spirit, which moued vpon the waters in the first creation: which Spirit receiued power from God, to quicken, cherish, and conserue all things in their kinde and order, vntill the determined end of the same. Therefore we may safely say, that neither Heauen, nor the Starres, are animated as bodies organicall, and for that cause cannot be meete habitacles for a Soule: but are rather bodies regular and vniforme, moued by a certaine naturall necessitie, according to the wisdome of the Almighty. For we know that God passeth the whole frame of the Earth, Sea, and Heauens, who fulfilleth all in all. And to preuent the great ruine thereof, he hath of his great goodnesse and infinite wisdome, appointed that generall Nature, to defend and preferue this great worke, by the vertue and moderation thereof. And that by the continuall and yeerely reuolution of the eight Heauen, and by the influences and vertues of the Starres, Planets, and Celestiaall powers, all things might be well gouerned, and abide constant in their estate, vntill the predestinated time of their dissolution. And yet in such manner, that God himselfe

selfe still ordereth all things in these secundarie offices, according to his owne secret will and predestination.

Philadelph.

Hereby it appeareth, that God being the first Mouer and cause of all motion, is himselfe immouable: because if hee were changeable, then must he necessarily be moued of another: but of another he is not moued nor can be, for then could he not be the first mouer: because that thing which should moue him, must needes be before him: and also because he not being immouable, should be moued of another: and so in the mouing and moued, there should be no end, but a proceeding infinitely, which Philosophie reiecteth. And if we should imagine, that he is moued of himselfe, then must he be deuided into the part mouing of and by it selfe, and into the part moued by it selfe, and so by motion he shall be without forme. Which to thinke of the most high and chiefe simplicity, were too detestable and execrable.

Theophrast.

God no doubt is altogether immutable, who without all question as he is eternall and immensurable, so also hee is most simple and most perfect. For this cause the eternity which is in God, taketh from him all temporall motion, because he is all in all. And this immensurablenesse taketh from him motion in place, because he is euery where: and his exceeding perfection and simplicity, taketh away motion to Forme, because he needeth nothing being most fully complete. Therefore in no sort God is subiect to change and motion, but standeth stable for euer: of whose stability the Prophet *David* speaketh thus: *Thou changeest them, and they shall be changed, but thou art one and the same for euer.* And *Boetius* very notably speaketh hereof thus. *O qui perpetua mundum ratione gubernas: terrarum celiq; sator qui tempus ab auro ire iubes: stabilisq; manens das cuncta moueri.* O thou which by a perpetuall order, doest gouerne the world, the maker of Heauen and Earth, which commandest the times to proceede from the beginning, and which remaining stable thy selfe, doest giue motion to all things. God therefore in whom all things liue, moue, and haue their being, is the same which giueth formes to all things, that be in the created Heauens and in the Earth: he is the beginning, the middest, and the end of all things. If then the Diuine power and vertue passe through, and is effectuall in all things: by which the same exist, & hath appointed the perpetuall beginnings, deuiding through all natures their seuerall kindes, and fulfilling them with their proper seeds, by which they receiue the spirit of life, will any man make doubt that there is any thing in Nature, which is not truly diuine, and so called? Some say of olde, *Deorum plena sunt omnia*, all things are full of Gods. It is then rashnesse, vtterly to take away without reason this excellencie of the Diuinitie, infused by God into all naturall things, which opinion hath bene receiued by the constant tradition of all the ancients, and it is more then madnes, to acknowledge that there is some Diuine thing giuen

given to many things, and yet not to vouchsafe the same a Diuine name.

Philadelph.

Let it be as you say, that there is some diuine thing in things Naturall, yet what manner of thing that Diuine thing is, I well vnderstand not, neither can I coniecture.

Theophrast.

Why can you not coniecture? seeing in a naturall body there is nothing more excellent then a simple forme, and nothing afore it. And for as much as the residue which appertaineth to Matter, are inferiour to Forme, as vile and transitorie, it followeth, and you may easely perceiue that the simple forme of a thing, is that Diuine thing which is sought after. And whatsoever doth represent and expresse the nature thereof, the same also is partaker in some measure of the Diuinitie.

Philadelph.

But what force or strength doe you suppose that simple Forme to be of things of nature: which I must attribute to the force and vertue of the mixture of Elements?

Theophrast.

If the Elements and their qualities haue certaine vertues and faculties proper vnto them, then must the vertues and faculties of the Diuinitie be farre greater, which in a higher degree surmounteth all other in dignity and perfection. Also all the functions and workes of this simple Forme, may of vs easely be discerned and knowne. But how and from whence they proceede; and what is the substance of the effecting cause or faculty thereof, is as much hidden and vnknowne to vs, as is the essence of the Diuinitie. We see that the *Magnes* or Loadstone hath in it an attractive faculty to draw Iron to it: that the stone *Astroites*, moueth of it selfe, if a little quantity of vinegar be put to it. That the Estridge hath a power by swift concoction to digest Iron: that a Pidgeon by his heate digesteth stones, which a Lyon whose heate is more vehement cannot doe. That a little fish called *Echeneis*, otherwise *Remora*, is able to stay a ship against any violence of Oare or winde in full saile, that out of the ashes of a *Phœnix*, another of the same kind should be procreated. That the Salamander should be rather nourished by fire, then consumed. That the Camelion lining by aire, should turne himselfe into euery colour which he seeth. That a Cockatrice in his eye should haue power to slay a man. That a Viper or Scorpion should kill a man with poyson. That an Adder should preuent the force of a charme, by stopping his eare. That the fish *Ephemeræ* should die the very same day that it began to liue: of the which one daies Feauer beareth the name. That the feathers of an Eagle mixed with other feathers should consume them. That the wilde and fierce Elephant at the sight of a Ramme should be made tame. That a Vine should not prosper, growing neere to a Laurell Tree. That the Almond Tree being solitary, beareth no

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fruit,

fruit, but growing with other plants, is very fruitfull. That there should be such familiarity betweene the Olive and the Myrtle Trees, that the branches of the Myrtle should so friendly embrace the boughes of the Olive, and both their rootes to ioyne together in one. That the stone *Tyrrhennus* being whole swimmeth: but broken sinketh. That where the Glow worme creepeth in the night, no Adder will creepe by day. That Rheubarb should haue power to separate Choler: Agarick Flegme: and Epithimum, Melancholy. That Hemlocke and Hellebore should be to a man pestiferous: and yet that the Quale should be nourished with Helebore, and the Starling with Hemlocke. That the seuerall parts of a Hare should haue diuers Formes & faculties to heale diuers diseases. As the lungs, those that be short winded: the bloud to break the stone in the bladder or retines of a man: the bone which is behinde the knee in the after legge, to cleanse away sand and grauell: the Mawe outwardly applied to retaine and stay a conception, the haire to starch bloud. These and many moe such like are hidden in the Closet of Nature, the vndoubted causes whereof no man is able to shew, nor comprehend by any certaine reason. Yet it is mans duty being set vpon the open Stage of this world, to take a view of all the creatures of God to him knowne, to search after such hidden causes therein soberly, that he may magnifie the most omnipotent and wise Creatour of Nature.

CHAP. II.

Philadelph.



On hauing spoken afore of the celestiaall motions, it resteth that you say somewhat concerning Water motion. Therefore shew mee now I pray you, the cause of the Seas motion: wherein I haue observed a great diuersity, somtime ebbing and somtime flowing: one while calme, and another while turbulent.

Theophrast.

The Sea in generall hath three degrees of motion, the one calme and quiet continually: as in that *Archipelagus*, called *Mare pacificum*, and *Mare del'Zur*: which is seldome troubled with tempest, that *M. Antonie Pigafetta*, sometime Knight of the Rhodes, and one that did accompany *Magellanus* in his first voyage and enterie into this Sea, vpon the first discovery thereof, testifieth, that hee with his company sailed therein 4000. leagues in the space of three moneths and 20. daies. In all which time being without sight of land, they had no misfortune of winde, nor of any other tempest.

Another degree of motion is in these parts of the Ocean, called the Spanish

Spanish Seas, which doe moue and swell with surging waues like mountaines, in such wise that the top Mast of one Ship going before another, cannot be seene of the follower, being as it were in a valley betweene two water hills. In these Seas, Ships cannot saile neere together, least they fall soule one vpon another. Otherwise in these Seas, the passage is lesse perillous then in the narrow Seas, for that the billowes & waues of these goe whole and breake not, the Sea in that channell being so deepe, that a whole dry-fat of line may with a Lead be funke therein without finding any bottome.

A third degree of motion is in that part of the Ocean, commonly called the narrow Seas, which coasteth Northward, vpon England, Scotland, and Ireland, and toward the South, vpon Fraunce & Flanders, and so along the trade toward the the East, from the West. These Seas are sometime calme, & sometime by occasion of tempest very rough & turbulent, for that the passage of the Sea in that channell is interrupted with rockes and sands, to the great hazard of them that saile therein.

Philadelph.

But for so much as the Sea is euer in motion, either ebbing or flowing, shew me I pray you the cause of such naturall and interchangeable motion, which keepeth time and tide twise in 24. houres, from East to West, and from West backe againe to the East, in the circumference of the whole Globe of the Earth.

Theophrast.

I finde in Writers such variety of opinion concerning this motion, that I know not certainly what to determine to content you, yet to giue you the best satisfaction I can herein, you shall haue my conceite, which neuertheless I submit to the iudgement of the more learned in Natures Schoole. I suppose that there are two principall causes of the ebbing and flowing of the Sea. The one supernaturall: the other naturall. The supernaturall and diuine cause is God, who in the creation of all things by his spirit which he created (as witnesseth *Tertullian*) was the inspirer and animator of the whole vniuersall: which Spirit serued the will of the Creatour, as an Instrument to giue such motion to the Sea, as wee see it hath, appointing it bounds which it cannot passe without the will of the most mighty Commaunder. Another naturall cause beside that created Spirit, whereof *Moses* speaketh (calling it the Spirit of God) *Iob* expresseth by the similitude of Fire put vnder a Pot, saying: *It is God which maketh the Seas to boyle like a Pot.* Hercof I gather, that there is a naturall fire, of two sorts. One in-set, contained in the Marine Salt: for the Sea generally is Salt, euen to the North. And Salt (as witnesseth *Plinie*) yeeldeth the fatnesse of oyle: and oyle by a certaine naturae heate is of property agreeing to fire. And *Iosephus Quiristanus*, and *Christoferus Parisensis* affirme, that Salt is both animall and vegetall, hauing life in it as the radicall Balsam of Nature, and to be the first mouing thing in the same, which maketh to grow and to multiply,

and therefore serueth for the generation of all things : so as with the Poets and ancient Philosophers, it may be said, that *Venus* the mother & first beginner of all generation, is begotten of the salt spume of the male. For which cause *Venus* was called by the Greekes *Atigines*, as affianced to the salt Sea. The other naturall Fire, the cause of the Sea flowing and ebbing, is forraine or externall. And this also is of two sorts. One subterraneall, which is as fire vnder a boyling pot. For the earth hath more fire in it, then hath water: which fire lieth hidden in stones till it be beaten out with steele. This subterraneall fire doth also cause the motion of the Sea, being of substance liquide, fluible, moueable, and altogether a passiue subiect to acting fire. And when it beginneth to runne any way, the precedent part therof, by reason of the continuation & cleauing together, is thrust forward by the follower, according to this sentence, *Undam vlna sequitur*, one water followeth another. Thus the Sea passeth to and againe from one Gulph to another. For there are two Gulphes caused by two vast continents, the one comprehending all Asia, Africa, and Europe, and that other America. Which two continents deuide the whole Sea into two parts of the world, opposite one to the other, East and West. These two Gulphes rest at no time, but like as Sea monsters doe, they breath to and againe, vntill the one haue engorged the other so full, that it is compelled to pay vnto his lender backe againe that which is borrowed. And thus the Sea hauing a naturall impotencie to stay it selfe in rest, suffereth a certaine reciprocall motion into and out of it selfe, without intermission: which motion *Aristotle* calleth *Talantosin*.

The other externall heate, causing the ebbing and flowing of the Sea, is that which proceedeth from the Moone, which *Aueroes* calleth the Lady and Mistresse of the Sea, who by her beames and influences maketh the Sea hot, and by the same heate doth beget exhalations in it, wherewith when the Sea swelleth, it floweth to the shoare and Sea bankes, fulfilling the Hauens with Tide. And the same exhalations being diminished and abated, the Sea againe setteth in it selfe. Therefore when by the Moones ascention and approaching to the South, her light and heate is encreased, then doth she make the waters to swell and flow. But when she descendeth and enclineth to the Horizon, her heate being by little and little diminished, the waters doe fall and abate. Thus all these causes working together, the Sea doth moue in waight, number, and measure, according to the ordinance of the Almighty.

Philadelph.

Lewes Pertomannus, in his booke concerning Nauigation into East India, affirmeth, that the floods there haue contrary courses to those of ours, concerning encreasing and decreasing. Because there (saith he) they encrease in the wane of the Moone: but here with vs in the full.

Theophrast.

If the report of *Pertomannus* be true, then are all the times and seasons by

by the motion of the Heauens in the Hemisphære, contrary vnto those of ours in this Hemisphære, in such wise, that as the people enhabiting there, are *Antipodes* vnto vs; so also with them it is Sommer, when Winter with vs: and night with them when day with vs: and then no meruaile if it be there with them a full Sea, when the Moone is in the wane, and low water in the full Moone, contrarie to the fouds and ebbes here.

Philadelph.

Let it be as you say and suppose. Whereas you said before that the Sea hath sometime a turbulent and raging motion: what is the reason thereof?

Theophrast.

There are two causes of such motion, One is certaine exhalations bred in the Sea, causing windes to breake forth from thence. And sometime a multitude of dry exhalations drawne vp from the Earth into the aire, causing stormie windes, which breake the course of the Sea to the great amazement of Marriners, and perill of Ships. Who yet are so suddenly taken in such stormes, but that they haue fore-warnings thereof by certaine tokens precedent: as by the roaring of the Sea in a great calme: by the sporting and playing of Dolphins and Porpoyses about the waters: and by certaine visible fires, called *S. Helen*, *S. Nicholas*, and *S. Clare*, which are wont to hang on the Mastes of the Ships, dazeling the eyes of such as are there. After which fires, and other shew tokens, there followeth vndoubtedly in very short time, great and intollerable tempest.

Philadelph.

What fires are they which you so name and sanctifie. Are they not Spirits?

Theophrast.

They are no spirits, but naturall things, proceeding of naturall causes, and are ingendred of certaine exhalations. Of these *Hieronimus Cardanus* writeth after this manner. There are two manner of Fires ingendred of exhalations, whereof one is hurtfull, the other without hurt. That which is hurtfull is fire indeede, ingendred of euill and venomous vapours, which in continuance of time, take fire, as apt matters to be kindled. The other kinde is no true fire, but like the matter that is in such olde putrified wood, as giueth the shining of fire, without the substance and quality thereof. Of the true kinde of fire is the fire-ball, commonly called *S. Helen*, which is sometime seene about the Masts of Ships, being of such fierie nature, that sometime it melteth brasen vessels, and is a token of drowning, for as much as this chaunceth onely in great tempests, for the vapour or exhalation whereof this fire is ingendred, cannot be compact in forme of fire, but is of a grosse vapour, and by a great power of winde put together, and is therefore a token of imminent perill. As on the contrary part, the like Fires, called in olde time,

Castor and *Pollux*, and now named the two lights of *S. Peter* and *S. Nicholas*, which for the most part fall on the cables of the Ships, leaping from one to another, with a certaine flattering noise like birds, are a token of security and of the tempest ouerpasse. For they are but vapours cleaving to the Cables, which in successe of time the fire passing from one to another, appeare in the similitude of a light candle. They are a token of security, because they are litle, not slow or grosse, whereby they might all haue ioyned together in one, & thereby haue bene the more malicious, and lasted longer: whereas being many and but little, they are the sooner consumed. Thus saith *Cardanus*.

Philadelph.

I haue not heard of these Sea-fires before. But I haue read of certaine whirle-pooles; into the which what Ship so euer commeth, it is swallowed vp, and the fragments of the lost Ship are seldome cast vp againe. What is the reason of this whirle-pooles motion.

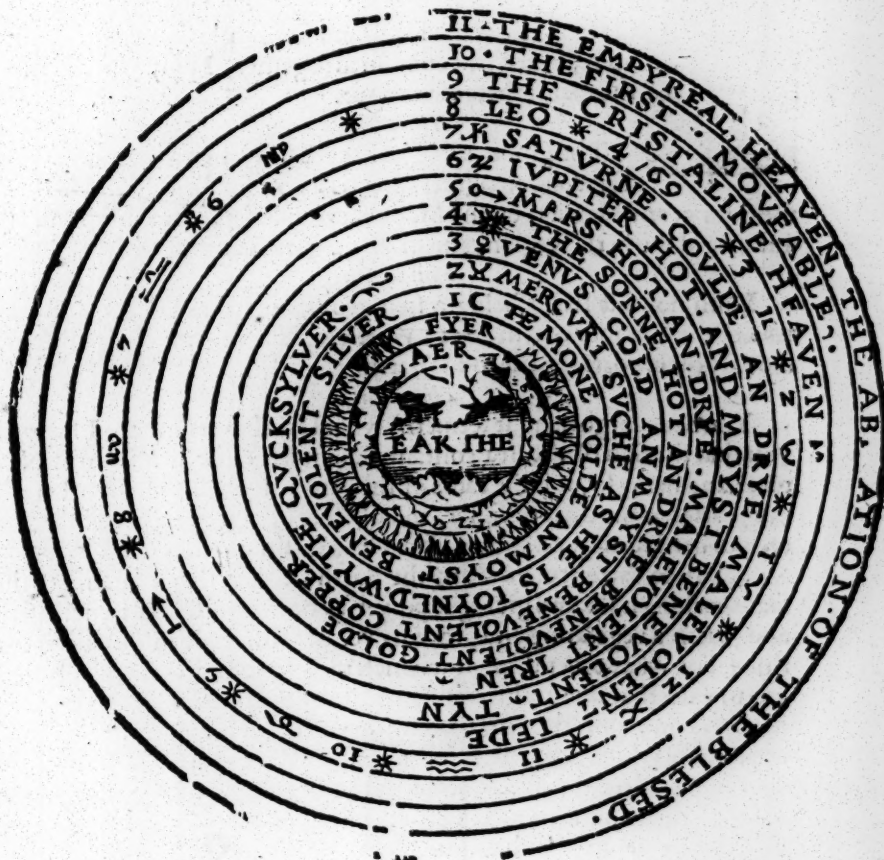
Theophrast.

I haue likewise read that in the Norwegian Sea, are three Ilands, namely, *Lofoth*, *Langanes*, and *Vastrail*. The Sea that runneth betweene these Ilands, is called *Muscstrom*, which signifieth boyling. The Sea when it floweth here, is swallowed into certaine Gulphes or Caues, and is blowne out againe at the ebbe, with no lesse violence then the streames of riuers, which fall from the mountaines. The reason why they are swallowed vp, which chance to fall in with this or the like Sea, is the eddie water, which whirling round about with the violent fall of the Sea, which before was pent in with the Ilands, maketh a great Indraught, which violently sucketh and swalloweth sodainly. This is the wonderfull power of Nature, passing the fabulous *Sympleiades*, and the fearefull *Malea*, with the dangerous places of *Silla* and *Charibdis*, and all other miracles that Nature hath wrought in any other Sea hitherto knowne vnto men.

Now friend *Philadelph*, to the end you may the better vnderstand what hath bene spoken before concerning the motion of the celestiall Orbes; and also that you may plainly see as in a glasse, how the Region of Fire, and Aire, vnder the Moone, doe compasse about the Earth and Sea: as also for the better perceiuing of things to be spoken hereafter: behold this Mathematicall Figure following.

This

This outtermost circle of this figure of all the
Sphaeres (which is infinite) doth represent the ha-
bitacle of God, who was before all time
and place.



Time and Place began when this created
World began to be.

CHAP.

CHAP. III.

Philadelph.

Or so much as the Earth and Sea, make but one globous body, vnited and combined together, I pray you describe the forme thereof vnto me.

Theophrast.

The globous body of the Earth, in comparison of the Heauens circumference, is a very small body, lesse then the Sunne, and bigger then the Moone, extending it selfe within a small distance of the fierie Region, and in that regard is a great body.

Philadelph.

Doth not this Earth, being a spongeous body, sucke into it, and partake of the Salt that is in the Sea? which if it doe so, in my opinion, it should procure barrennesse to the Earth.

Theophrast.

You haue forgotten (it seemeth) what I said before, where I shewed you that the Salt of the Sea containeth in it the radicall Balsam of Nature; and being so, it is the cause of the generation, first of most pretious pearles in the shels of fishes, and of Corall, springing out of the bowels of hard stones and rockes, spreading forth branches like a Tree.

Salt is so farre from making the Earth barren, that it fructifieth the same, making it fat, and giuing it power to be fruitfull. Salt encreaseth and giueth a vegetating and growing vertue with seede in euery terrene thing. For what other thing is it which maketh the Earth fat, and bringeth to passe that one graine multiplieth into an hundred, but a certaine stercoration, and spreading of dung and vrine of men, and beasts vpon the earth, which compast is full of Salt? What other thing openeth the earth, and maketh it to sprout in the beginning of the spring time, after that the Sunne is exalted into the signe of *Aries*, (which signe is the fall of *Saturne*, and the house of *Mars*, signes altogether fierie) but the sublimations and eleuations of the Spirit of Salt? This is that which giueth heate and quickneth: which maketh to grow, and which ioyneth and decketh the fields and the medowes with grasse and flowers, and which produceth that most ample and vniuersall vigour and vertue.

Philadelph.

It seemeth then that the naturall Salt of the earth hath in it a vitall and nourishing heate, whereby not onely the Caues and hollow places, but also Springs of water are made warme; as that famous Spring which ariseth in one of the fiue Ilands of *Molucca*, called *Bachian*: where the water issueth out hot in the beginning, but is very colde when it hath stood

stood a while in another place. This water springeth from the mountaines, on the which the fragrant Cloue-trees doe grow.

Theophrast.

Such are those sulphurous Springs also which arise out of the Earth in the Citie of Bathe, which are so much the more hot, by how much the Winter in colde is more vehement. And this doth yet further appeare by this example, that the mountaines of Norway and Sweathen are fruitfull in mettals, in the which Siluer and Copper are concocted and molten in veines, which scarcely can be done in fierie fornaces.

In Iseland also toward the Sea coast, are foure Springs of water, of most diuers and contrary nature. The first whereof, by reason of his perpetuall and feruent heate, sodainly turneth all bodies that are cast therein, into stones, reseruing neuerthelesse their first formes and shape. The second is of intollerable coldnesse. The third is sweeter then honey, and most pleasant to quench thirst. And the fourth is plaine poyson, pestilent, and deadly. But this is to be obserued that in these springs, is such aboundance of Brimstone, that 1000. pound waight thereof is bought for the tenth part of a Ducket. For the truth of these things reade *Ziglerus*, in his booke of the *North Regions*.

Philadelph.

You tell of strange things, and report matter of meruaile.

Theophrast.

But to make you meruaile more, the same *Ziglerus* reporteth that in Iseland are three mountaines of a meruailous height, the tops wherof, albeit they be couered with snow, yet are the neather parts of them of like nature to the mount *Ætna*, in the Iland of *Cicilie*, boyling with continuall flames of Fire, & casting forth Brimstone. One of these mountaines is called *Helga*: the other *Mons Crucis*: and the third is named *Hecla*: whose flames, neither consume Flaxe nor Towe (matters most apt to take fire) nor yet are quenched with water: & with like force as the shot of great artillarie is driuen forth by violence of fire, euen so by the commixion and repugnancie of fire, colde, and brimstone, great stones are here cast out into the ayre. The Inhabitants of the Iland doe thinke that in this mount *Hecla*, is the place where the euill soules of their people are tormented. Thus *Philadelph* you may see, that the Earth is not without a naturall Sulphur & Salt, which Salt by heate causeth both motion and generation, not onely of Trees, Plants, Hearbs, and Flowers, with fruits of singular vertue and beauty, wherewith the Earth is garnished (seruing not onely for necessity, but also for pleasure) but hath also in the bowels thereof many excellent natures, as Salts and Sulphurs, of sundry sorts, minerals, and mettals in such plenty, that it may seeme a store-house of infinite riches, ordained by God, for man, for whom hee prepared this habitacle before he created him. And albeit this Globoufe body of the earth is not Sphæricall, or perfectly round, yet it tendeth to Sphæricitie, being contracted by hills and dales in the parts thereof.

Philadelph.

Seeing the Sea which is combined and ioyned with the Earth, hath motion, it seemeth to some that the Earth hath also perpetuall motion. And of this opinion is *Nicholaus Cusanus* (as appeareth in his booke *De docta ignorantia*) and *Copernicus* accordeth with him, as is to be seene in his booke of *Revolutions*: who for their purpose alleadge these reasons. First, that we should rather attribute motion to the contained, then to the containing; to the thing placed, then to that which affordeth place. Secondly, that it is conceite and imagination which maketh vs thinke that the Heauens doe moue, rather then any truth of such motion indeede. For that the motion of the Earth cannot be perceiued, but by a certaine comparison of the fixed. As for example, if a man perceiue not the ebbing and flowing of the water, being in a Ship at Sea, where he seeth no land-marks, how shall he perceiue that the Ship doth moue? After the same manner, a man being vpon the Earth, and seeing neither Sunne, Moone, nor Starre, it seemeth vnto him that he is in a center immouable, and that all other things doe moue. Thirdly, that it is very vnlike, that the vast and huge compasse of the Heauens should make reuolution once in 24. houres space, rather then the Earth, being but as a pricke in comparison thereof. Fourthly, that the wandring Starres be alwaies more neere to the Earth toward the euening (as when they are opposite to the Sunne, the Earth comming betweene them and the Sunne) and further from the Earth at Sunne setting, when they are hidden about the Sunne, at what time we haue the Sunne betweene them and the Earth. Whereby (saith *Copernicus*) it plainly appeareth, that we haue the Sunne for our fixed center, rather then the Earth. Fifthly, that it is a condition farre more noble and diuine to be immouable, then to be mouing and vnstable, which quality of motion and instability better agreeth with the Earth, then with the Heauens. Other reasons are alleadged, which being of no great importance, for breuity I omit. These may suffice being the more principall, by which they maintaine the motion of the Earth: which reasons seeme to mee pregnant and inuincible.

Theophrast.

Then it seemeth you will preferre nouelty before Antiquity. For *Ptolome*, that great Atlas of the world, and Prince of the Astronomers, with the more part of auncient Philosophers, haue euer beene of opinion that the Heauens doe moue, and that the Earth is firmly fixed. Therefore I say vnto you with *S. Augustins*, *Qui errantem laudat, errorem confirmat, et qui adulatur ad errorem allicit*: that is, who so praiseth him that erreth, confirmeth the errour, and hee which flattereth, allureth to error. It is said of *Ixion*, that he tooke a cloud for *Iuno*: So, the more part of men embrace lyes for truth, falshood for certainty, and ignorance for knowledge. Men haue laboured to draw out of the shallow Fordes of their owne braine, the deepe and vnsearchable misteries of G O D.

Aristotle

Aristotle, a man of singular wit, notwithstanding his great learning and knowledge in humane Sciences, attained not to the thousand part in the knowledge of those things which are laide vp in the Closter of Nature. Yet hauing an insatiable desire thereto, at the last, because he could not perceiue the reason why the Sea caused seauen Tides in one day, at the strait of Nigront, he cast himselfe into the Sea, vttering these words, *Quoniam Aristoteles mare capere non potest, capeat Aristotelem mare*: that is, because *Aristotle* cannot comprehend the Sea, let the Sea comprehend *Aristotle*. A iust iudgement vpon man, when he seeketh to be wise without God and his word.

Salomon saith, Man cannot finde out the worke that is done vnder the Sunne: Man laboureth to seeke it but cannot finde it. The Sciences inuented by mans wit, are more varying then the skinne of the Camelion; more contrary then the Elements: more perillous then the Sea: more light then the windes: more intricate then a laborinth: and more obscure then darknesse.

Philadelph.

It is true which you say, yet haue you not answered the reasons of *Copernicus* and *Cusanus*, whose opinions are also confirmed by *Heraclides*, *Ephantes*, and by *Nicetus Syracusanus*, and some others.

Theophrast.

My digression from your question is not altogether impertinent and from the matter. But now I come to answer *Cusanus* and *Copernicus*, with reasons not taken out of humane Philosophie, which (as I haue said) is vncertaine, the greatest Philosophers disagreeing among themselves, which caused in their Schooles diuers Sects, as the Sæptickes, Pyrrhonickes, Academickes, Peripatetickes, Platonists, Stoickes, Epicures, Pythagorians, and others, who as in opinion, so also they differed in name. I say I will bring you no deceitfull Philosophie, but that which is diuine and infallible, proceeding from the wisdom and mouth of that great God, who is the Creatour of the Heauens and Earth, who onely is true, and euery mortall man a liar. Heare therefore what the Prophet *Dauid* being diuinely inspired speaketh, concerning the motion of the Sunne in his Sphære: *He commeth forth (saith he) as a Bridegroom out of his Tabernacle, and reioyceth as a mighty man to runne his course: his going out is from the end of the Heauen, and his circuit is to the end of the same, and nothing is hid from the heat thereof.*

If the Sunne and Moone moued not in their Sphæres, *Ieshua* should in vaine haue required of the Lord the stay of their motions, till he were auenged of his enemies, saying: Sunne stay thou in Gibeon, and thou Moone in the valley of Aialon. The which came to passe as a miracle, contrary to the course of Nature: and the Sunne abode, and the Moone stood still, &c. So that one day was so long as two naturall dayes at that time. It was also supernaturall and a miracle, that the Sunne contrarie to his naturall motion and course, was retrograde in his Sphære, going

backward ten degrees, as appeared by the shadow of *Alexes Dioll*. But as touching the Earth, it hath no motion at all naturally as hath the Heavens. For, God (saith the Prophet) *hath founded it upon the Seas, and established it upon the floods, so that it should neuer move.* The Earth accidentally may haue some violent motion, when God is angry with man for sinne, at which time, *the Earth shall tremble and quake, and the foundations of the mountaines shall move and shake.* Let therefore these Diuine warranties and euidences of sacred Scripture suffice to confound mans vaine inuention, & fond imagination concerning the stability of the Heavens, and motion of the Earth. And to make plaine the demonstration vnto you, that the Heavens moue, and not the earth, I will set before you a memorable Modell and Parterne, representing the motion of the Heavens about the fixed earth, made by Art in the imitation of Nature, by a Gentleman of Holland, named *Cornelius Drebbel*, which instrument is perpetually in motion, without the meanes of Steele, Springs, & waights.

Philadelph.

I much desire to see this strange inuention. Therefore I pray thee good *Theophrast*, set it here before me, and the vse thereof.

Theophrast.

It is not in my hands to shew, but in the custody of king *Iames*, to whom it was presented. But yet behold the description thereof here after fixed.

Philadelph.

What vse hath the Globe, marked with the letter A?

Theophrast.

It representeth the Earth: and it containeth in the hollow body thereof diuers wheelles of brasse, carried about with mouing, two pointers on each side of the Globe doe proportion and shew forth the times of dayes, moneths, and yeeres, like a perpetuall Almanacke.

Philadelph.

But doth it also represent and set forth the motions of the Heavens?

Theophrast.

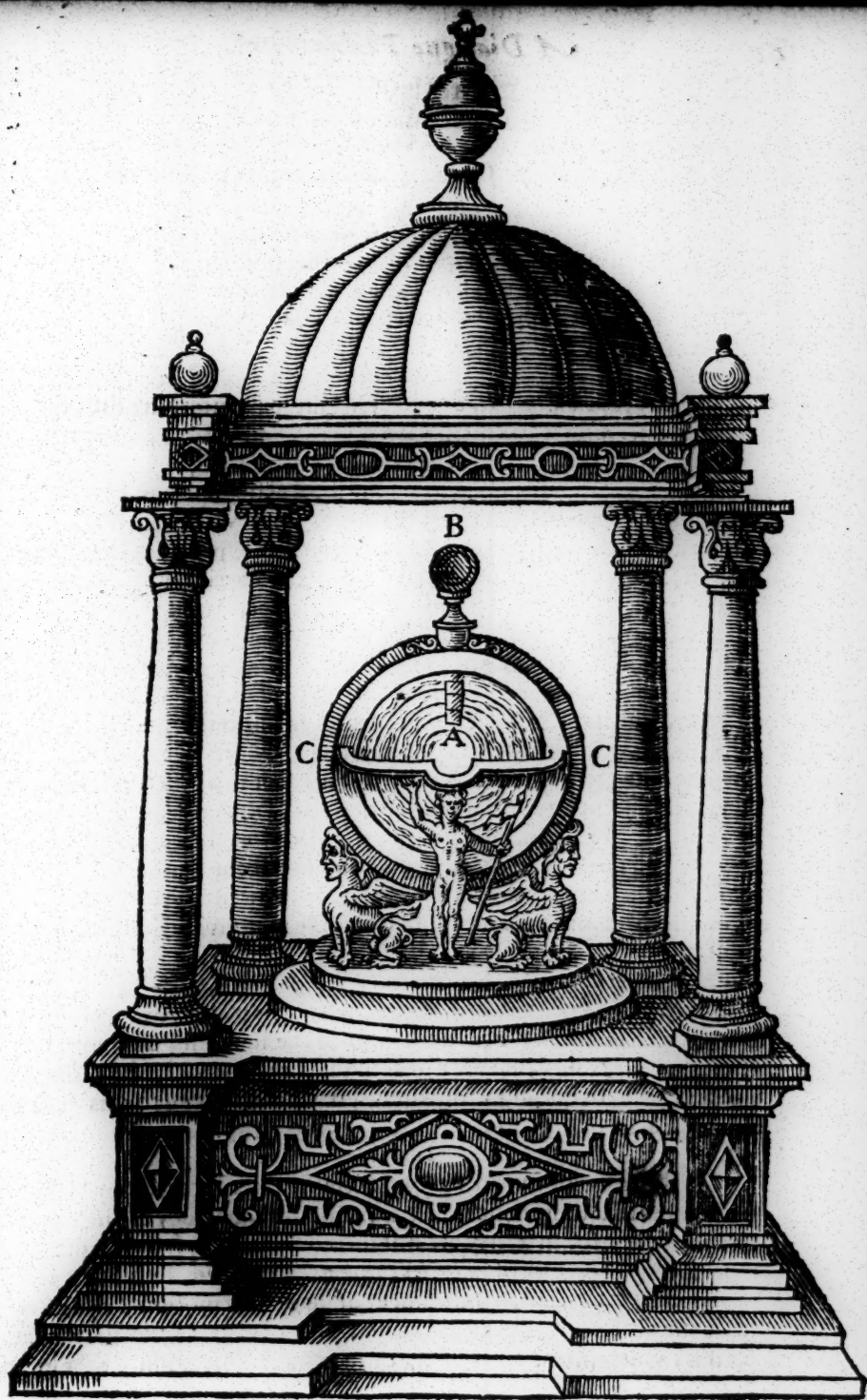
It setteth forth these particulars of Celestiall motion. First, the houres of the rising and setting of the Sunne, from day to day continually. Secondly, hereby is to be scene, what signe the Moon is in euery 24. houres. Thirdly, in what degree the Sunne is distant from the Moone. Fourthly, how many degrees the Sunne and Moone are distant from vs euery houre of the day and night. Fifthly, in what signe of the Zodiacke, the Sunne is euery moneth.

Philadelph.

What doth the circumference represent, which compasseth the Globe about, marked with this letter C?

Theophrast.

That circumference is a ring of Cristall Glasse, which being hollow, hath in it water, representing the Sea, which water riseth and falleth, as doth the flood, and ebbe, twise in 24. houres, according to the course
of



of the tides in those parts, where this Instrument shall be placed. Whereby is to be seene how the Tides keepe their course by day or by night.

Philadelph.

What meaneth the little Globe about the Ring of the glasse, signed with this letter B?

Theophrast.

That little Globe, as it carrieth the forme of a Moone crescent, so it turneth about once in a moneth, setting forth the encrease and decrease of the Moones brightnesse, from the wane to the full, by turning round euery moneth in the yeere.

Philadelph.

Can you yeeld me any reason to perswade me concerning the possibility of the perpetuity of this motion?

Theophrast.

You haue heard before that fire is the most actiue and powerfull Element, and the cause of all motion in nature. This was well knowne to *Cornelius*, by his practise in the vntwining of the Elements, and therefore to the effecting of this great worke, he extracted a fierie spirit, out of the minerall matter, ioyning the same with his proper Aire, which included in the Axeltree, being hollow, carrieth the wheelles, making a continuall rotation or reuolution, except issue or vent be giuen to the Axeltree, whereby that imprisoned spirit may get forth. I am bolde thus to coniecture, because I did at sundry times pry into the practise of this Gentleman, with whom I was very familiar. Moreouer, when as the King our Soueraigne, could hardly beleue that this motion should be perpetuall, except the misterie were reuealed vnto him: this cunning *Bezaleel*, in secret manner disclosed to his Maiestie the secret, whereupon he applauded the rare inuention. The same hereof caused the Emperour to entreate his most excellent Maiestie to licence *Cornelius Bezaleel* to come to his Court, there to effect the like Instrument for him, sending vnto *Cornelius* a rich chaine of gold.

Philadelph.

It becommeth not me to make question concerning the certaintie of that, which so mighty Potentates out of the sublimity of their wisdomes haue approued, yet me thinketh that time and rust, which corrupteth and weareth out all earthly things, may bring an end to this motion in few yeeres.

Theophrast.

To the end time may not weare these wheelles by their motion, you must know that they moue in such slow measure, that they cannot weare, and the lesse, for that they are not forced by any poysse of waight. It is reported in the preface of *Euclid's Elements* by *John Dee*, that he and *Hieronymus Cardanus* saw an instrument of perpetuall motion, which was solde for 20. talents of gold, and after presented to *Charles* the fifth Emperour: wherein was one wheele of such inuisible motion, that in 70. yeeres

yeeres onely his owne period should be finished. Such slow motion cannot weare the wheelles. And to the end rust may not cause decay, euery Engine belonging to this instrument, is double gilded with fine gold, which preferueth from rust and corruption.

Philadelph.

This wonderfull demonstration of Artificiall motion, immitating the motion celestially, about the fixed earth, doth more preuaile with me to approue your reasons before aleadged, concerning the mouing of the Heauens, and the stability of the Earth, then can *Copernicus* assertions, which concerne the motion of the Earth. I haue heard and read of manie strange motions artificiall, as were the inuentions of *Boetius*, in whose commendation *Cassiodorus* writeth thus: *You know profound things and shew meruailes, by the disposition of your Art, mettals doe lowe in sundrie formes: Diomedes picture of brasse, doth sound a Trumpet loude: a brasen Serpent hisseth: birds artificiall, sing sweetly.* Very strange also was the mouing of the Images of *Mercurie*: *The brasen head which seemed to speake, made by Albertus Magnus: the Dove of wood, which the Mathematician Architas, did make to flie, as Agellius reporteth. Dedalus strange Images, which Plato speaketh of: Vulcans selfe-mouers, whereof Homer hath written: the Iron Fly, made at Noremberge, which being let out of the Artificers hands, did as it were flie about by the guests that were at the Table, and at the last, as though it were weary, returned to his Maisters hand againe.* In which Citie also an artificiall Eagle was so ordered to flie aloft in the ayre toward the Emperour comming thither, that it did accompany him a mighty way. These were ingenious inuentions, but none of them are comparable to this perpetuall motion here described, which time by triall in ages to come, will much commend.

Theophrast.

These great misteries were attained by spending more oyle then wine: by taking more paines then following pleasure.

CHAP. IIII.

Philadelph.



Hereas before in your discourse, you haue showed after what manner this inferiour world is gouerned by the superiour, and also how all things that are procreated, receiue their forme from thence: now to ascend vpward againe, I pray you declare vnto me in such plaine sort as you can, in what sence and meaning *Aristotle* maketh one thing, which is the first of all, and mouing all, to be the cause of all their beings so procreated. For if Heauen be the giuer of Forme to euery creature, what neede

neede is there of such an obscure and tedious search? And what will it auaille to shew the causes of things, from that most hidden originall.

Theophrast.

Aristotle was of opinion, that there are two worlds: one, which is this visible, compound, and corporeate world: and the other an incorporeate world, which we cannot see: wholly replenished with Formes, simples, and free from all mixture, body, and dimension, the most happy and blessed house of God, and of all his Saints: the Archtype and exemplar of this inferiour and transitorie world, which he briefly comprehendeth in these words. It is manifest, that without the compasse, and about the created Heauens there is neither place, emptinesse, nor time. Wherefore those things which be there, are neither apt to be in place, neither doth time cause them to be olde, neither is there mutation of any of them, which are set and placed about the vttermost conuersion, called *Primum mobile*. But being subiect to no transmutations, nor affections, doe enioy the best and most sufficient life in the vniuersall eternity. And their best life is contemplation, then the which there can be nothing more sweet, and delectable. Vpon these words of *Aristotle*, I conclude, that from this one thing cometh all things procreated, as is shewed you before.

Philadelph.

What manner thing is that eternitie, wherein the Saints of God haue life?

Theophrast.

It is an euerlasting being, or (if you please) you may call it a *Sempiternitie*, which in very deede is God. For by that name *Aristotle* said, he knew God, as these words of his declare; *In Deo vita nimirum aeterna; continuum atq; perpetuum inest, hoc enim ipse est Deus*: That is God, wherein is life and a continuall and euerlasting being. And least it might seeme nouelty, and an absurd thing to attribute this name vnto God, *Aristotle* saith, that this name was diuinely given by the Auncients. For as the end which comprehendeth the time of the life of euery thing, is called age, and a long lasting time: so the end of the vniuersall created Heauens, and the end which containeth the whole infinite time, is an euerlasting being and eternitie, for it is immortall and diuine. And how infinite Gods knowledge of all things is, it hereby appeareth, that Gods whole life is a working of the minde: for God is his owne act, and that act which is by it selfe, is his best and perpetuall life. If the action of the minde (which is a contemplation) be the perpetuall life of God, who then will make any question, but that *Aristotle* attributed the knowledge of all things vnto God? For he verely is the knowledge of all things, his owne action, and his owne life, whom *Aristotle* demonstrateth to be the most chiefe and super-excellent God, to be perpetuall, perfect, immouable, indiuisible, that cannot be defined by greatnesse, nor by parts subiect to no alteration nor affection, as to whom nothing

is in any sort contrary. And at the last he concludeth this demonstration of these things vpon this reason: namely, that in motions it is necessarie, that at the last we come to something which moueth and is not moued, which selfe and same is perpetuall, and both substance and act also. And he is the very same whom before he called the first of all things, mouing all things. Whatsoeuer Mindes and Formes are about the Heauen, Citizens of that Olimpicke habitacle, if they haue not the same forme that God hath, yet haue they such a condition, state, and dignitie, as is next vnto it in degree.

Philadelph.

What degree and dignitie is that which these heauenly Citizens enioy?

Theophrast.

It is the state of perfect blessednesse, and the fruition of true felicitie in the life to come.

Philadelph.

But the Philosophers were of opinion that the chiefe good and felicitie, consisted in the good things of this life: as in strength, health, beaurie, pleasure, and such other good things of the body. Also in contemplation, in fortitude, constancie, patience, temperance, wisdom, and other vertues, and good things of the Minde: finally, in libertie, riches, honours, friends, and in such like goods of Fortune. And it seemeth to me, that this is a happy man which is blessed with these.

Theophrast.

The Heathen Philosophers which had not the knowledge of God by his word, could not define any thing certaine concerning true felicitie: in so much that Saint *Augustine* saith, that there are reckoned vp 288. opinions concerning felicitie. Wherefore reiecting the imaginations of men, let vs that haue a greater light of knowledge, know and be assured, that true felicity cannot stand in the vaine and transitorie things of this life: whereof *Solon* (one of the greatest wise men of Greece) said to *Cresus*, when he boasted of his substance, riches, pleasures, and power of his Kingdome, these words: No man is happy before his death. Whereby he did put him in minde, that all these things were casuall, and subiect to change, and might easely be taken from him, and he cast downe into greater calamity. Wherein *Solon* was not deceived. For *Cresus*, being overcome by *Cyrus*, saw all that he had quite overthrowne: So in like manner, who but *Marius* for a time in Rome? but soone was he delected, and *Sylla* got the same. *Sylla* stood not long, but *Pompey* had the honour: and soone after *Cesar*. *Lucianus* by a notable Epigram representeth this, in setting before vs a territorie or plot of ground, which one while belonged to *Archimenes*, another while to *Menippus*, and after that by course of Fortune to others. *Valerius* the Emperour being captiue to *Saporus* King of Persia, was constrained to serue in stead of a mounting blocke, so often as *Saporus* tooke his horse backe.

Eccle. 10. 7.

2 Reg. 5. 27.

backe. I haue seene (saith Sirach) seruants on horsebacke, and Princes walking as seruants on the ground. Senasharib, Holofernes, Sampson, Salomon, and many moe, had their dayes of prosperity and pleasure, which soone came to an end. A day is but a short time, such is the continuance of mans pompe. Gihest is in health and cleane to day, to morrow a foule Leaper. The rich Glutton is secure to day, but at night leaueh life and all. It is not alwaies day with vs, the night of affliction must come vpon the Sonnes of men. Consider the most flourishing Cities that haue beene in the world, Babilon, Ninuie, Troy, Hierusalem, and others moe, and behold, they haue vndergone alteration and change: and some of them haue beene vtterly rased, and made a heape of stones. *Nunc seges* (saith Virgil) *vbi Troia fuit*. But what should I stand to speake of the alteration and ruine of Cities, when as whole Monarchies haue beene turned vpside downe. The first Commanders of the world were the Assirians; they being vanquished, the Babilonians and Medes were Monarches: both these subdued, the Persians were Emperours: after the Persians, came the Macedonians: and at last the Romanes. True therefore it is which Tacitus hath vttered, in these words. *Qua nunc vetustissima creduntur noua fuerunt: et quod hodie exemplis tuemur, inter exempla futurum est*: Those things which are beleeued to be most auncient, were new: and it will come to passe hereafter, that the thing which wee defend at this day with examples, shall be an example it selfe. But that which is more then all that hath bin spoken, the whole earth in the first world, garnished with the plenty of all creatures, was subiect to alteration, and was ouerwhelmed with Noahs floud, whereby it was made fo naked, that the Doue found not where to rest the sole of her foot.

Philadelph.

If felicitie doth not consist in any thing appertaining to this life, wherein then doth it consist?

Theophrast.

First, it consisteth in the true knowledge of God, and of his eternall Sonne Christ Iesus: for this is eternall life (saith our Sauour) that men know thee the onely very God, and whom thou hast sent Iesus Christ. Vpon which words S. Augustine writeth thus: *Infelix qui omnia nouit, et te nescit*, Vnhappie is that man which knoweth all things, and knoweth not thee. And the Psalmist pronounceth them blessed, which out of the knowledge of God bring forth holinesse of life, saying: *Blessed are they which are vndefiled in the way*. Vpon which words also Augustine saith: *I know what thou wouldest haue, thou seekest for blessednesse: if therefore thou wilt be blessed, be thou immaculate*. Blessednesse also consisteth in the free grace and mercy of God, in not imputing to vs our sinnes, according to this sentence: *Blessed are they whose iniquities are forgiven, and whose finnes are couered*: *Blessed is that man to whom the Lord imputeth no sinne*. For, all haue sinned, and are by nature the children of wrath: but are iustified freely by his grace, through the redemption that is in Christ Iesus.

Philadelph.

Rom. 3. 23.

Philadelph.

Then it seemeth that this is a good euidence of a Christian mans felicitie, if he know God aright, and liue in holinesse of life, according to the commaundements of God.

Theophrast.

A true Christian, hath besides these a further assurance of his blessednesse and felicity: for that he hath already in this transitory life, the fruition of true felicity in Christ, by a certaine participation. For, as the Apostle saith, *By hope we are saved.* So that euen now alreadie wee enjoy tranquillitie of conscience. For we are assured that *there is no damnation to those that are in Christ Iesus, which walke not after the flesh, but after the spirit.* Moreouer, whereas afore our reconciliation through Christ, we were as enemies vnto God, & most hatefull vnto him: now through faith in Christ and our free iustification, we are at peace with God. Also being regenerate by the holy Ghost, we are endued with excellent vertues, especially with brotherly charitie, then the which there is nothing more excellent in the world. Thus walking in holinesse of life (as did *Henoch* with God) we by our good workes doe make our election sure to our owne conscience, the spirit of God testifying to our conscience and spirit, that we are the Sonnes of God, whereby we haue boldnesse to call him Father: he that carrieth the picture of a man in his hand, may be said to haue in his hand a man, albeit there is no such Essence: So man may be said to haue here alreadie the fruition of eternall life, because they apprehend it by faith, and liue in expectation thereof, carrying in their mindes the Image of eternitie. *I liue* (saith the Apostle) *by the faith in Christ Iesus.*

Rom. 8. 24.

Gen. 5. 24.

2 Pet. 1. 10.

Rom. 8. 15.

Gal. 4. 6.

Gal. 2. 20.

Philadelph.

But the tribulations and afflictions which Gods children doe suffer in this life, is a sore temptation, and many times shaketh their faith, and daunteth their spirit, so that in stead of happinesse here, they may account themselues miserable.

Theophrast.

The tribulations and afflictions which Gods children doe suffer in this life, maketh them not miserable, because by them as by a way, they enter into the Kingdome of Heauen. The Saints and children of God doe most gloriously shine in tribulation, whereby also they are assured of Gods loue. For they know that if they be not vnder chastisement, whereof all Gods children are partakers, they are bastards & not sonnes: therefore tribulation worketh in them patience: patience, experience: *Heb. 12.* experience, hope: and hope maketh not ashamed. This maketh them to say confidently with the Apostle, *Who shall separate me from the loue of God in Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? and so forth. I am perswaded* (saith he) *that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall*

Acts 14. 22.

Rom. 5. 3.

Rom. 8. 35.

Psal. 125. 3.

be able to separate vs from the loue of God, which is in Christ Iesus our Lord. For all things proceede happily, to them that loue God. And this is an especiall comfort to them, that their afflictions shall not be perpetuall, as shall be those of the wicked, whose rod shall not come into the lot of the righteous: for affliction shall destroy the wicked: *Moab shall be threshed as strawe.* To a worldly and carnall minde, which looketh vpon nothing but vpon the prosperitie of the wicked, affliction seemeth vnfit for Gods children, and therefore repining at their miserie, haue said: *Doe they that dwell at Babilon any better that they should haue the dominion of Sion? Thou sufferest them that sinne, and destroyest thy owne people.* But wee must haue an eye to the wisdome of God herein, who hath made the way to celestiaall felicitie very hard and vnpleasant, least men being detained with the pleasures of this life, should be stayed from their heauenly course, and therefore hee sendeth vpon them tribulation, to make them more speedily to come vnto him. For thus he dealt with his olde people, the children of Israel, laying on their backes the great affliction vnder *Pharaoh*, that they might the more earnestly desire the land of promise: before *Abraham* had a settled rest, he liued a Pilgrimes life: before *Dauid* enioyed the Kingdome, he was a long time persecuted by *Saul*: before *Jacob* was enriched, he was in seruitude to *Laban* 14. yeeres: before *Ioseph* had the rule in Egypt, he was cast into prison: before the Israelites came into the land of Promise, they wandred fortie yeeres in the Wildernesie. Thus you may see the good end of affliction, which is like vnto *Aarons* rod, being rightly vsed, it is Gods rod sent for our good: but if it be cast vnder foote and despised, it will be a serpent, and sting vs.

Philadelph.

In what points doth the felicitie to come consist?

Theophrast.

Rom 8. 19.

2 Pet. 3. 7.

Verse. 10.

Verse. 13.

The true felicitie of that Heauenly and most blessed life to come, consisteth in these things. First, in the restoring of all the chiefe things in Nature to a farre greater, and more high perfection then now they haue, of the which *S. Paul* writeth thus. *The feruent desire of the creature waiteth, when the sonnes of God shall be reuealed. Because the creature is subiect vnto vanitie, not of it owne will, but by reason of him that hath subdued it vnder hope. Because the creature shall be deliuered from the bondage of corruption into the glorious libertie of the Sonnes of God. For we know that euery creature groaneth with vs also, and trauaileth in paine together vnto this present.* Also in his Epistles to the Ephesians, and Colossians, he saith: that all things whether in Heauen or in Earth, shall be restored in Christ. And the Apollle *S. Peter*, speaking of the same restoring, writeth thus: *The Heauens and Earth which are now, are kept by the same word in store, and reserved vnto fire, against the day of iudgement. And afterward, he saith: The Heauens shall passe away with a noyse, and the Elements shall melt with heate, and the earth, with the workes that are therein, shall be burnt, and being on fire shall*

shall be dissolved. But we looke for new Heauens, and a new earth, wherein dwelleth righteousness. By which words I gather, that when Christ our Lord shall come to iudgement, in the last period of time, the foure Elements (whereof all creatures consist) hauing in them matter both combustible, and incombustible, as the Heauen, shall by the wonderfull power of God, be changed. For the combustible hauing in it a corrupt and drossie matter, which maketh them subiect to corruption, shall in that great and generall refining day be purged through fire, and then God will make new Heauens and a new Earth, & bring all things to a Christalline clearenesse, and will make the foure Elements perfect, simple, and fixed in themselues, that all things may be brought to a Quintessence of eternitie: So that the world, as touching the Nature thereof, and substance, shall not perish, but be made new, to a greater perfection then now it hath. In regard whereof, S. Iohn compareth it to a Citie, which is made of pure golde, with a great and high wall of the precious stone called *Iaspis*: the wall whereof had also twelue foundations, made of 12. precious stones. Also 12. gates, made of 12. rich stones, called *Margarites*, and euery gate was an entire *Margarit*: The streetes of the Citie were paved with gold, enterlaide also with pearles and precious stones. The light of the Citie was the clearenesse and shining of Christ himselfe, sitting in the middest thereof: from whose seat proceeded a riuer of water, as cleare as Christall, to refresh the Citie, and on both sides of the bankes, there grew the Tree of life, giuing out continuall fruit. There was no night in that Citie, nor any defiled thing entered therein, but they (saith he) that are within, shall liue for euer and euer. By this description S. Iohn giueth vs to vnderstand, that so great is the felicitie prepared for vs in the Kingdome of Heauen, that the eye hath not seene, neither the eare heard, nor the heart of man conceiued what things God hath prepared for those that loue him. The Kingdome and Citie, shall in amplenesse and beautie be farre beyond the reach of mans reason to comprehend. Yet the ample greatnesse may partly be conceiued by the view of the starres. For if the least of them be of such greatnesse, as all the Princes of the world haue not within their power, so much compasse and space, and yet an innumerable multitude of starres, haue place in the firmament, where there remaineth still roome & space for many moe: how great then is the amplenesse and capacitie of the Heauen it selfe? Verely, we may say with Baruch: *O Israel, how great is the house of God, and how large is the place of his possession?* Another point beside the greatnesse of the place where we shall dwell for euer, which will encrease our happinesse, is, that in the same there shall be no manner of euill that may bring to Gods children, sorrow, paine, or annoy, so as it shal be verified which is said in the Psalme: *There shall no euill happen vnto thee, neither shall any plague come nigh thy dwelling*: In this Kingdome, God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine:

for the first things are passed. A third point which shall encrease our felicitie, will be the exceeding resplendant glory of the glorified bodies, and creatures in that Kingdome. For if one Angell is much more glorious, then all that we can now see with our bodily eyes: what a thing will it be, and how glorious a sight, to behold the whole host of Angels, with their blessednesse, beside the diuine Maiestie and glory of our God? whose glory shall make vs to shine as the Sunne in the Kingdome of our Father. And then hauing such glorified bodies after their owne likenesse, we shall see God as he is, and behold him face to face. And therefore *S. Augustine* saith: This onely sight of God is our happinesse; and therefore it is onely promised to the pure in heart. O what a ioy shall it be, when at one view we behold the most high and glorious Trinitie, and all misteries whatsoeuer are in God! for what shall not he see, who seeth him that seeth all things? Then shall mans minde haue perpetuall rest and peace, neither shall it desire any further vnderstanding, when hee hath all before his eyes, that may be vnderstoode. Then shall mans minde be quiet, when he enioyeth that felicitie, wherein all other things, as in a fountaine and Ocean of all happinesse, are contained. Then shall faith haue her perfect worke: Hope shall enioy that which she long desired, but Charitie shall abide for euer. Then shall be sung continuall praises vnto the Lambe, and the song although it be alwaies sung, yet it shall be euer new.

*Philadelph.**Phil. 1. 23.*

O happy and sweet death, which deliuereth the soule from this sinfull body, as from a wretched and miserable prison, to dwell with Christ in Heauen, which Heauenly meditation moued *S. Paul* to desire to be dissolued, and to be with Christ. For vpon this dissolution it cannot be expressed what ioy and pleasure the Soules of the blessed shall haue, especially when soule & body shall be vnited againe in the resurrection. O ioy above all ioyes, surmounting all ioyes, and without which there is no ioy. When shall I enter into thee (saith *S. Augustine*), when shall I enioy thee, to see my God that dwelleth in thee! O euerlasting Kingdome! O Kingdome of all eternities! O light without end! O peace of God that passeth all vnderstanding, in which the soules of the Saints doe rest with thee, and euerlasting ioy is vpon their heads, they possesse ioy and gladnesse, and all paine and sorrow is fled from them. O how glorious a Kingdome is thine, O Lord, wherein all the Saints doe raigne with thee, adorned with light, as with apparrell, and hauing crownes of precious stones vpon their heads? O Kingdome of euerlasting blisse, where thou O Lord, the hope all Saints art, and the diademe of perpetuall glory, reioycing them on euery side with thy blessed sight. In this Kingdome of thine there is infinite ioy, and mirth without sadness: health without sorrow: life without labour: light without darkness: felicitie without ceasing, and all goodnesse without any euill. Where youth flourisheth, that neuer waxeth olde, life that knoweth no end,

end, beautie that neuer fadeth, loue that neuer vanissheth, health that neuer diminisheth, ioy that neuer endeth. Where sorrow is neuer felt, complaint neuer heard, matter of sadnesse is neuer seene, nor euill successe is euer feared: because they possesse thee O Lord, which art the perfection of their felicitie.

This sweet and Heauenly meditation of S. *Augustine*, if men would print it in their mindes, would very much further them to the seeking of eternall felicitie. Where is the zeale and loue of our Fathers become, who for the feruent desire they had to enioy the felicity of the Heauenly Kingdome, liued continually in straightnesse of life, fared hardly, prayed continually, watched carefully, and mortified their flesh, humbled in sack-cloath and ashes in teares? Mans life in this world, is like a race, and compared to a warfaring life, wherein there must be running, and fighting, and violent motion, to get the crowne and triumph. So did S. *Paul*, who saith: *I haue fought a good fight, and haue finished my course, 2 Tim. 4. I haue kept the faith, from hence-forth is laide vp for me the crowne of righteousness, which the Lord, the righteous Iudge shall giue me at that day: and not to me onely, but vnto all them also that loue his comming.* Fighting & running are violent actions, and motions to preuaile in our purpose and enterprise: So in this spirituall conflict which men are to vndergoe, against the impediments which may hinder them in their course to true felicity, (as are riches, honours, pleasures, and worldly prosperity) there must be a violent wrastling and striuing. Men that haue beene a long time exercised in worldly affaires onely, and haue followed carnall delights with full saile, can hardly be reclaimed, to runne in the spirituall race, without a certaine violent striuing against their affections, whereby they doe as it were by violence plucke vnto them the Kingdome of God: for custome breedeth a certaine Nature, and to alter Nature great violence is required. Therefore they that in the spirituall conflict, intend to conquer the world, the Diuell, and the flesh, must striue to haue the Kingdome of God come vnto them, by the mighty power of the Spirit, (by whom they are armed) before they can attaine to it. For God then raigneth, and ruleth in man, when man pulleth vnto him by faith and loue the Kingdome of God. And thus the Kingdome of God is said to be within vs. *Math. II.1.*

O that men would seriously consider these things, then would they not labour so earnestly for things of no moment, for the transitorie things which are meere vanity, but would rather striue with might and maine, to attaine to that most happy and blessed life, wherein all eternitie and felicitie consisteth.

Thebrotus, hauing read *Plato* his booke concerning the immortality of the Soule, was so moued therewith, that immediately he cast downe himselfe headlong from a loftie turret, thereby thinking to gaine immortallitie. Shall *Platoes* Heathen Philosophie so much preuaile with an Ethnick, which had no manner feeling of this felicitie, that in hope of immor-

immortalitie he bare himselfe, and for the sake of the comfortable promises of the Gospel, he hath overcome the world, and frayed vs, which have the true knowledge of his will, to forsake these vanities. Remember often that worthe sentence, *Life is breath*. This life is a breath of time, and the life to come dependeth. His best moment is but a breath, and is but momentarie, and miserable is that joy which is but momentarie. But the ioyes of Heauen are so perfect, that nothing can be taken away from them, and therefore perpetuall. Therefore, my friends, let us take this our last breath, and let us goe to that most happy and blessed place to reside, and let us in that manner of our last breath, shall happen vnto vs, nor any other manner. Therefore let us be here, and stand fast against all temptations, for shall thou more cheerefully shake off all carnall burthens, and let us let thy selfe in this painefull race and battaile.

Philadelph.

I thank you for your paines in this consolatorie motion to the glory, wherein you haue much comforted mee with the consideration of true felicitie. In comparison whereof, I doe with my heart confesse, that all the ioyes of this world are but anguish: all mirth, but heavynesse: all delight, but sorrow: all sweetnesse, but bitternesse: and all the beautie of the flesh but grasse, deformitie, and meere vanitie. And thus taking my leaue of you, crauing pardon for my importune holding you, I commend you and my selfe to the protection of that great ever-living God; who keepe vs in true faith, and feare, and so prepare vs for death, that we may enjoy the Heauenly Felicitie which is to come.

FINIS.

A KEY
TO
HELMONT.
OR,
A SHORT
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L O N D O N:

Printed for *John Starkey*, at the *Mitre*
near *Temple-Bar*. 1682.